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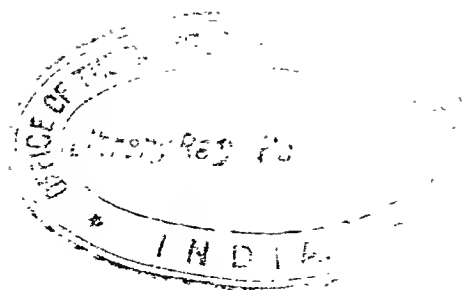
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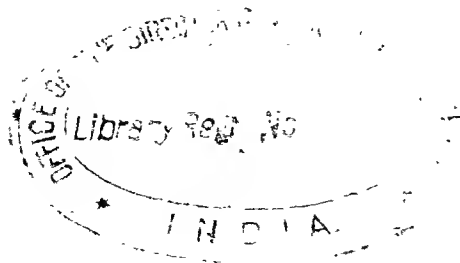
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ŚRIRĀMĀVATĀRACARITA.

THE KĀSHMĪRĪ RĀMĀYAṆA.



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THE KĀSHMĪRĪ RĀMĀYANA,

COMPRISING THE

ŚRIRĀMĀVATĀRARITA

AND THE

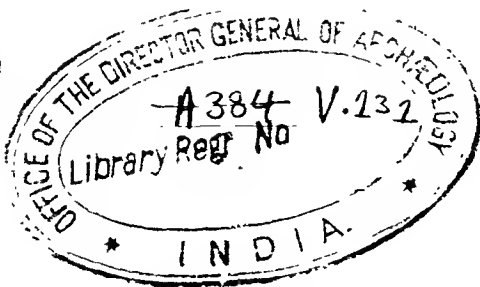
LAVAKUŚAYUDDHACARITA

OF

DIVĀKARA PRAKĀŚA BHATTĀ.

EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM
IN ENGLISH BY

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ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, *for* CARITAM, *read* CARITA.

Page 2, Verse 14, *read* sōtān¹.

„ 5, In footnote, *read* poṭhⁱ.

„ 6, Verse 69, *read* wuchān.

„ 6, Verse 72, *read* Ojudyā.

„ 6, Verse 74, *read* kōpān.

„ 8, In title to Chapter 4, *read* MĀRLOA.

„ 20, Verse 259, *read* sirī khot^u lob^u.

„ 24, Verse 294, *read* ‘mē.

„ 26, In Heading, *read* KĀṆḌA.

„ 29, Verse 369, *read* warn.

„ 35, In Heading, *read* KĀṆḌA.

„ 35, In the title to Chapter 26, *read* VĀLI.

„ 40, In Heading, *read* KĀṆḌA.

„ 42, Verse 545, *read* shurāh shēth.

„ 44, Verse 573, *read* Wasanth.

„ 45, Verse 585, *read* kānd¹.

„ 66, Verse 883, *read* āsan.

„ 71, In the title to Chapter 48, *read* HANUMAT.

„ 97, Verse 1255, *read* Wōlmiki.

„ 99, Verse 1277, *read* shēnashcar.

„ 111, Verse 1461, *read* vūth^ukh ākāshē-wōnī.

„ 129, Verse 1646, *read* Waikunṭh.

INTRODUCTION.

DURING my stay in Kashmīr in the year 1893 I often heard of the existence of a Rāmāyaṇa in the Kashmīrī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divākara Prakāśa Bhaṭṭa, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhajivana Simha, who, according to Hariścandra's *Kāśmīra Kusuma*, came to the throne in 1786, and that he lived in the Gōḷawār (Skt. *Gulikāvāṭikā*) Quarter of the City of Śrīnagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Paṇḍit (afterwards Mahāmahōpādhyāya) Mukunda Rāma Śāstrī, who was assisting me in the preparation of my Kashmīrī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kashmīrī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrīnagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.¹

After the text had been carefully compiled and collated by Paṇḍit Mukunda Rāma, it was copied out by him with a *Chāyā*, or word for word translation in Sanskrit, similar to that provided by him for Kṛṣṇa

¹ A concordance of the two texts is given in the second Part of the Kashmīrī Dictionary, published by the Asiatic Society of Bengal in 1924.

Rājānaka's poem entitled the *Śiva-Parīṇaya*.¹ In the present case, I have not printed the *Chāyā*, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmirī Dictionary, a *Chāyā* is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmirī as spoken by Paṇḍits in Śrīnagar.

The language of the poem is the modern Kāshmirī described in the usual grammars. There is only one important divergence. In Kāshmirī, as now written, the present participle of every verb ends in *ān*, as in *karān*, doing. In this poem, it ends either in *an* or in *ān* as required by the metre. Thus, *karan* or *karān*. This is further explained below in the account of the system of scansion followed by the poet (p. xvi, No. 8e).

In the songs, interjectional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, *gōbarō*, is for *gōbar*, O son; *karayō* is for *karay*, I shall make for thee; *kotū* is for *kot*^a, where?; *kasū* is for *kas*, to whom?; and so on through the rest of the song.

Forms such as *lasiyēy* (verse 425) and *gātshiyēy* (496) may perplex a beginner in the study of the language. They should be analysed as *lasi-y-ēy* and *gātshi-y-ēy*, in which the *y* is the suffix of the dative singular of the second personal pronoun, and *ēy* is for *ay* the suffix with the meaning 'if,' in which the *a* has become *ē* under the influence of the preceding *y*. *Lasiyēy* therefore means "if she survive for thee (a *dativus commodi*)", and *gātshiyēy* means "if (thine own life) is desirable for thee". In verse 531, *kor*^a is a village form for *koḍ*^a, and has no connexion with *karun*, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Paṇḍits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many *samsāras*, it has been necessarily subjected to textual changes. In the second place, in Kāshmirī verse, stress accent has usually superseded quantity², so that,

¹ Published in the *Bibliotheca Indica* with the *Chāyā* in 1924.

² This has been fully explained in pp. 144ff. of Dr. Barnett's and my edition of *Lallā Vākyāni*, and I need not repeat what is there said.

while the various metres of the poem are based on metres current in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known *Hazaj* metre of Persia, in its catalectic hexameter form, . . . ◡ — — —, ◡ — — —, ◡ — —. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metre, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the *Bahr-i-Hazaj* as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Maḥmūd Gāmi's *Yūsuf Zulaikḥā*, published in the ZDMG., XLIX (1895), pp. 422ff. and LIII (1899) pp. 551ff. The rules that I have deduced are the following :—

1. *a.* Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in *pōlōd*¹ (19), scanned as — — ◡ (cf. No. 6). *lācār* — — (29. cf. No. 8c), *sampanan* — ◡ — (12), *gardūn*^u — — (16, cf. No. 6) and *rost*^u (161, 1239), scanned — or — ◡ (cf. No. 6).

b. As a rule, conjuncts of a consonant plus *y* do not lengthen a preceding vowel by position. Thus *satakyau* ◡ ◡ — (11), and *patyum*^u ◡ — (13. cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, *bōmbara* ◡ ◡ ◡ (190, so 184); *chambas* and *phambas*, both ◡ — (1014); *kambar* ◡ — (882); *sambōj*^{ūn} ◡ — — (977, so 574, 1289); *yēmb^arzal* ◡ — — (184); but *pampōsh* — — ◡ (648, cf. No. 8a); *sōmbōrukḥ* — — — (777);

languk^u ◡ — (607, cf. No. 6); *mangyūm* ◡ — (612); *prangas* ◡ — (1147); *tēngal* ◡ — (1082); but *sankaṭh* — — (419); *nēngalān* — ◡ — (415);

ganḍith ◡ — (86, 852), but — — (882); *kand̐yau* ◡ — (1210);

andar ∪ - (53, 609, *et passim*); **mandachana** ∪ ∪ ∪ ∪ (1241); **sōndarāh** ∪ ∪ - (351); **tasandis** ∪ ∪ - (961); **tsandan** ∪ - (692, 1080); **wanday** ∪ - (1079); **yindarzīth** ∪ - - (872); **zinda** ∪ ∪ (1260, so 849);

kahanza ∪ ∪ - (766, cf. No. 5a); **tasanzau** ∪ ∪ - (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3b). Thus, **achiv wuch** ∪ - - and **namith bēh wuch wanan** ∪ - - - ∪ - (11), and so elsewhere. In **bēh** the syllable is closed, as the **h** is part of the word; but a syllable ending in *hā-ě mukhtaḥi* is not treated as if closed. This is most common in parts of the verb substantive, such as **chuh**, **chēh**, both of which scan as ∪, *e.g.*, in 13, 48. If these words scan as long, it is under rule 5a.

3. a. An open syllable with a short vowel usually scans as short, as in **na** ∪ (74); **tsē** ∪ (21); **āsi** - ∪ (18); **ka-ras** ∪ - (170); **pātāla ta-la** - - ∪ ∪ ∪ (21).

b. Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in **gam-ō-shōdī** ∪ - - - (24); **gāshan ālam-i** - ∪ - ∪ ∪ (722, cf. No. 5a). But usually the syllable even in such circumstances scans as long, according to No. 2, as in **gāshun āsiy** ∪ - - - (21); **bāgas andar** - - ∪ - (22, cf. No. 1c).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in **n**. Thus, **ḍeshēn na zāth** - ∪ - - (258, cf. No. 5a); **nidarshēn hōwun** - - ∪ - - (260, cf. *id.*); **timan nish** - ∪ - (1753, cf. *id.*). On the other hand, we have cases like **kārin pārāy**, scanned ∪ ∪ ∪ - -, for which see No. 9b.

4. a. A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus **sūtin** is ∪ - in 95, 469, 530, 606, etc., but - - in 31, 90, 94, 106, etc. Similarly, we have **bāhan** ∪ - (742); **khōwor^a** ∪ - (552); **yūtuy** ∪ - (633); **būtarāth** ∪ ∪ - (504), but - ∪ - (595).

b. This change of quantity is sometimes indicated by the spelling. Thus, we have **butarāth** ∪ ∪ - in 585. Similarly, in the reverse way, **mangani** - ∪ ∪ becomes **manganē** - ∪ - in 1393, and **trāhi** - ∪ becomes **trāhē** - - in 1403.

5. a. Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus **akis** ∪ - may, if

the metre require it, be read as if it were *akkis* - -. This is very common, occurring in line after line. Typical examples are:— *atha* - ∪ (724), but *athawās* ∪ - - (737); *biyē*, twice in 671, once ∪ ∪, and once (written *biyē*) - ∪; *dasta*, and *basta* both - - in 573. cf. *dudasta* and *sēdasta*, both ∪ - - in 1351; *gayē* - ∪ (607); *gashan ālam-i* - ∪ - ∪ ∪ (722, cf. No. 3*b*); *gashiyēy* ∪ - - (496, 840); *kahanza* ∪ ∪ - (766, cf. No. 1*c*); *kām*¹ - ∪ (184); *kruh* - ∪ (885, cf. No. 8*d*); *mārani* - - ∪ (424, 546); *mutārīn* ∪ - - (141); *nidarshēn hōwun* - - ∪ - - (260, cf. No. 3*c*); *samāph* - - ∪ (1730, cf. No. 8*a*); *sulanōvin* - ∪ - - (1129); *ta dān* - - (1281); *timan-nish* - ∪ - (1753, cf. No. 3*c*); *yitha* ∪ - (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in *rāma rāma* - ∪ - - (182, etc.); *sāta sāta* - ∪ - - (1365); *wāra wāra* - ∪ - - (1731). In *trāhi trāhē* - ∪ - - (1403), the scansion is indicated by the spelling (cf. No. 4*b*).

b. What may be called metrical metathesis occurs in *mahā* (735), scanned - ∪; but *mahāryosh*^u ∪ ∪ - (1681).

6. The treatment of *mātrā*-vowels is not always consistent. Generally they count as short syllables, as in *bīth*^u - ∪ (982); *kām*¹ - ∪ (see No. 5*a*) (184); *ös*¹ *yüts*^u - ∪ ∪ ∪ (1332); *rūd*^u - ∪ (904). Often it is impossible to say whether they are counted or not. Thus *yüts*^u quoted above may be counted either as ∪ ∪ or as -. So *lāg*¹ *thāh* ∪ ∪ - or - - (546); *push*^ē *rin* ∪ ∪ - or - - (141); *rēsh*¹ *āk*¹ ∪ ∪ - ∪ or - - ∪ (551); *sond*^u (56, cf. 1*c*) and other similar words ∪ ∪ or -.

Sometimes a *mātrā*-vowel is certainly not counted, as in *büz*^u - (592). This is frequent at the end of a line, as in *ānd*¹ *hīr*^u ∪ ∪ - or - - (982); *bīth*^u (rhyming with *Yindarzīth*) - (872); *qīth*^u (id.) - (699); *sānd*¹ *pōth*¹ ∪ ∪ - or - - (1332); *thōth*¹ - 1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, *biyē* ∪ ∪ for - (671); *mandachana* ∪ ∪ ∪ ∪ for - - (1241); *satakyau* ∪ ∪ - for - - (11); *tsandrama* - ∪ ∪ for - - (1188); *yēli* ∪ ∪ for - (144), but - ∪ (see No. 5*a*) in 147.

8. *a*. As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as - ∪, provided the next word begins with a consonant. Thus, *āv lāgi* - ∪ ∪ ∪ (607); *ganj push*^ē *rin* - ∪ ∪ ∪ - (141); *gōs kindras* - ∪ - - (144); *lūkh kahanza* - ∪ ∪ ∪ - (cf. No. 5*a*) (766); *manz tim* - ∪ - (603);

nāv Lankā - ∪ - - (607); nēr kar - ∪ - (481); sakth tyuth^u ās - ∪ - - (417); samāph kar - - ∪ - (cf. No. 5a) (1730); sawār pyāda ∪ - ∪ ∪ - ∪ (cf. No. 9a) (1323); zanm prôwuth - ∪ - - (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: — bār āsⁱ - ∪ ∪ ∪ (460); khūn az - ∪ - (814); kôpyôv ākāsh - - ∪ - - (170); lōl akh - ∪ - (751); nast almā-sūc^u - ∪ - - - (1268); nāv ôsus - ∪ - - (317); pampôsh āsam - - ∪ - - (648); yād ôsiy - ∪ - - (667).

c. But this rule is very laxly followed, and, in Kāshmiri, the addition of the extra short vowel is really optional. Thus we have butarāth kândiⁱ ∪ ∪ - ∪ - (585), but būtarāth sôr^uy - ∪ - - - (595); gōs dikh - ∪ - (235), gōs sandrama - ∪ - ∪ ∪ (1188), but gōs dubāray - ∪ - - (800), and gōs mōl^u - - (815); kân wuch - - (552); mangyūm kyāh ∪ - - (cf. No. 1c) (612); sūty pānas - ∪ - - (943), but sūty rūd^u - - ∪ (904); zamīn Sugrīv az ∪ - - - ∪ - (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in dēv mōrun - ∪ - - (350); kruh tot^u - ∪ - (885); z^ay mōsum - ∪ - - (1384).

e. The modern Kāshmiri Present Participle ends in -ān, but the old language had also the termination -an. Thus. karān or karan, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, wuchan gatsh ∪ - - (10); wuchān āsam ∪ - - (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (*Svarabhakti*). Examples are āphtāban - ∪ - - (1273); āsmānas - ∪ - - (878); hukmrōnī - ∪ - - (1133, 1137); shēstras - ∪ - (1113); pyāda ∪ - ∪ (1323); yistāday - ∪ - - (950). Occasionally this is indicated by the spelling, as in ar^ath ∪ - (for arth) (1187); hukum ∪ - (for hukm) (1186), while we have hukm - ∪, without anaptyxis, in 1185; jal^ad ∪ - (770); kar^am ∪ - (581); wast^ar - - (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is n. Thus, dītin dānas ∪ ∪ ∪ - - (1734); dyutun Lōhūr ∪ ∪ ∪ - - (1738); kāḍin kāh sās ∪ ∪ ∪ - - (1740); kārīn pāray ∪ ∪ ∪ - - (221, 253); lodun Sugrīwas ∪ ∪ ∪ - - - (833).

10. Even if all the above licences are allowed for, there are still

some lines that defy quantitative scansion, and in which stress-accent takes the mastery. Thus, in the second half of verse 258, **khoṭ^unam yuth^u bōh dēshēn**, which should scan ∪ ∪ - ∪ ∪ ∪ - -, must be read as if it were ∪ - ∪ ∪ ∪ - - ∪; and in 425 **lasiyēy** occurs twice, and the first time must be read ∪ ∪ - ∪, and the second time ∪ - -.

Occasionally a line begins with a trochee instead of an iambus. Examples are **sarv-i-kad** (353), where we have - ∪ - instead of ∪ - -, and **hēr sōṭhkūc^u** (571) - ∪ - - instead of ∪ - - - (cf. No. 8a) **sōrga-manza** (1567) - ∪ ∪ ∪ (cf. No. 1c) instead of ∪ - ∪ ∪.

Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have **jīgaras dādi sastis**, which scans, ∪ ∪ - - ∪ - -, but must be read as ∪ - - - ∪ -. The word **jīgaras** being read as if it were scanned ∪ - and **dādi sastis** as - - ∪ -.

Similarly, two contiguous vowels are occasionally telescoped into one as in **dashā āyēs** (420), which must be scanned ∪ - -.

Now and then we come across rhymes that would not be allowed in India Proper. Such are **tim** rhyming with **kām¹** (795), **kāḍ** rhyming with **tār** (632), and **Yindarzīth** rhyming with **ḍīṭh^u** and **bīṭh^u** (699.872). The last two (**kāḍ** and **Yindarzīth**) are due to the weak difference in sound between cerebrals and dentals in Kashmir.

So much for the *Baḥr-i-Hazaj* in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the *Hazaj* can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accent employed in recitation have been kindly marked for me by Paṇḍit Nityānanda Śāstrī, the Head of the S.P. College in Śrīnagar. In the following verses, there are three accents to a line, as indicated in each case by the sign ´:—

Kusalyāyē-ḥandī gōbaró
karayó gūra-gūra 210.

kotú gōhám ts^h mē tróvith
kasú hēka hál bōvith
ás¹ kasū máṭi-thóvith
karayó gūra-gūra 211.

lagayō pót^u-tshâyē
 hîy kûr^uthas bōh zâyē
 nāras wōth bōh lâyē
 karayō gûra-gûra 212.

mē dāpyōv Rāma rāja
 khōsh gōy na ōra-māji
 ādanāki sīra-bāji
 karayō gûra-gûra 213.

tse pūr^ltham bûrza-jāma
 bōh tshāḍath gāma-gāma
 parayō Rāma Rāma
 karayō gûra-gûra 214.

In the following, there are four accents to a line:—

hāryēy bōz pōshēnūlūn^u bōla-bāshē
 āshē-rastēn gāsh haíy áv 1102.

dám chuh duniyāh tsatith wālawāshē
 zāla lāg^l rāzahams kathi kán tháv
 Rāma-júv^l shēch^l haíy lüz^u ánda-gāshē
 āshē-rastēn gāsh haíy áv 1103.

brūthím^u āsh chēy nēnd^arí nāshē
 sēnd^arí-tham sōn^u āgán tsáv
 hada-róst^u dila tás kar tálāshē
 āshē-rastēn gāsh haíy áv 1104.

lalawún lāla-phól^u ma kar shúr^l-bāshē
 sulawún sulavíth hál tas báv
 mōlawáni gatshi nyún^u phōlawáni gāshē
 āshē-rastēn gāsh haíy áv 1105.

pātāla khot^u kína woth^u ákáshē
 prakāshē tasandi-súty dāg haíy dráv
 nāv chus azaláyē abadāki gāshē
 āshē-rastēn gāsh haíy áv. 1106.

Although the whole Kāshmīrī poem roughly corresponds with Vālmiki's epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Vālmiki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvaṇa from her birth until his death. According to our poet, Mandôdarī was originally a fairy (*parī*, i.e. *apsaras*) who took human form merely to compass Rāvaṇa's destruction (Verse 1033). Rāvaṇa took her for his wife, and in his absence she bore him his daughter, Sītā. The babe's horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Laṅkā. Mandôdarī, on hearing this tied a stone round the infant's neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandôdarī never ventured to tell Rāvaṇa of this, though, when he brought Sītā to Laṅkā, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā's parentage, although not recorded by Vālmiki, is very widely spread. In the *Adbhuta Rāmāyaṇa*,¹ although said to be the daughter of Mandôdarī, Rāvaṇa had nothing to do with her begetting. Mandôdarī became miraculously pregnant, the goddess Lakṣmī becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina *Uttarapurāṇa*,² Rāvaṇa had insulted an ascetic princess, named Maṇimatī, who, out of revenge, became in her next birth his and Mandôdarī's daughter, in order to destroy him. In the Malay Rāmāyaṇa, Sītā is also the daughter of Mandôdarī, but it is doubtful whether her father was really Rāvaṇa or was Daśaratha, who is stated to have introduced himself into Rāvaṇa's harem in disguise.³ In the

¹ See *Bulletin S.O.S.*, IV, 13ff.

² Parvan 68, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.

³ See A. Zieseniss. *Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung*, pp. 12, 71. The Malay version has a curious addition that Mandôdarī was Daśaratha's wife, and was mother of Rāma and Lakṣmaṇa. Daśaratha had promised Rāvaṇa a boon, and the latter demanded Mandôdarī in fulfilment of it. Unknown to Daśaratha, Mandôdarī, by magical means, created an exact replica of herself, which Rāvaṇa took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma's half-sister, thus agreeing with the well-known Jātaka-story.

Javanese version of the story, however, she is the daughter of Rāvaṇa and Mandōdari. The latter, learning that she is fated to become the wife of Rāvaṇa, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.¹ In the Tibetan Rāmāyaṇa, she is the daughter of Rāvaṇa by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.² In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā's birth; for, when Hanumat returns from his visit to Laṅkā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indrajit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmiki Rāmāyaṇa and our present poem to which I need not here allude, but attention must be drawn to Vālmiki's *Uttara-kāṇḍa*. This begins with a long account of the birth and exploits of Rāvaṇa,—what Professor Jacobi calls the "Rāvaṇeīs". In the Kāshmīrī poem, this is all transferred to the *Sundara-kāṇḍa*, being inserted into the episode of Hanumat's visit to Laṅkā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Laṅkā (only briefly referred to by Vālmiki), and, secondly, the story of the Rāvaṇeīs. In the Vālmiki *Uttara-kāṇḍa*, after the Rāvaṇeīs, the story of Sītā's banishment and the birth of Lava and Kuśa is taken up, and the *Kāṇḍa* concludes with the account of Sītā's disappearance, Lakṣmaṇa's death, and Rāma's ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xli. Suffice it to say, that the reason given for Sītā's banishment is also found in the Bengali and in the Malay Rāmāyaṇas, and that the latter, like the Tibetan, agrees with the Kāshmīrī account of the miraculous birth of Kuśa.

¹ See W. Stutterheim, *Rāma-Legenden und Rāma-Reliefs* in "Der Indische Kulturkreis", München, 1925, pp. 75 ff. For other similar Javanese legends, see id. pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvaṇa, id., note 328, p. 260.

² See F. W. Thomas, *A Rāmāyaṇa Story in Tibetan from Chinese Turkestan* in "Indian Studies in Honor of Charles Rockwell Lanman", p. 198.

With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divâkara's poem as given in the text here printed.

SUMMARY OF THE POEM.

I. THE RAMĀYAṆA.

BĀLA KĀṆḌA.

1 (1-48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sītā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa's head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Aṅgada, Sugrīva, Jāmbavat, and Vibhiṣaṇa—as thy weapons. Kaikēyī is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire ;—and so on.

2 (49-69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70-100). Daśaratha is a pious king of Ayōdhyā. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyī. Each of these gives half her share to Sumitrā. In process of time, Īśvara (i.e., Rāma) is born from Kauśalyā. Bharata from Kaikēyī, and Śatrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature

becomes peaceful at Rāma's birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101-113). Viśvāmitra's austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasiṣṭha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca.¹ Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagiratha.²

5 (114-123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmī (i.e., Sītā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. "Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife." They set out, and arrive at Janaka's city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124-139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma's virtues. Daśaratha arrives with a large wedding party, and Sītā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmaṇa, and he also gives two nieces to Bharata and Śatrughna. General rejoicings.

7 (140-143). On the way back to Ayōdhyā with the brides, they meet Paraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayōdhyā, and it is arranged that next morning the kingdom is to be made over to Rāma.

¹ The Kāśhmīrī form of the name is "Mōrinj," which it is interesting to compare with the Malay "Martanja" (Ziesenis, 29, 85).

² The fact of the telling is stated, but the story is not given.

AYŌDHYĀ KĀṆḌA.

8 (144-165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvatī to corrupt Kaikēyī. At night Daśaratha visits Kaikēyī. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha's distress. He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166-181). The matter becomes public property.¹ Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa's wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvaṇa, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182-200). Kaikēyī brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201-208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Daṇḍaka forest.

12 (209-219). Kauśalyā's lament for her son.

13 (220-229). Daśaratha's lamentations. Vasiṣṭha consoles him. "He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śeṣa. Viṣṇu's conch and discus are re-born as Śatrughna and Bharata. Kaśyapa is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvaṇa. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā." Daśaratha still laments, and becomes blind from excessive weeping.

¹ Verse 166 is repeated in verse 262, and is here clearly out of place.

14 (230-242). The story of Śrāvaṇa. Daśaratha tells how he once accidentally killed Śrāvaṇa who was fetching water for his blind parents. They cursed him to die crying "my son, my son", and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins?

15 (243-261). Daśaratha's song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyī.

16 (262-272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyī, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma's name upon his lips. Rāma is now in the Daṇḍaka forest, and she does not know whether he has heard the sad news.

17 (273-296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyī, who now repents) and Śatrughna all lament, but Bharata hastens to the Daṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father's death. Rāma's grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.

18 (297-311). Kaikēyī comes with Bharata and beseeches Rāma's forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma's wooden sandals, which he sets upon Daśaratha's throne.

There is a story that when Rāma became a wanderer, he re-proved Lakṣmaṇa.¹

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,² but on one particular day he does not

¹ Apparently a reference to V. Rām. II, xvi, xcvii. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.

² This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the Brahmā Purāṇa ch. cxxiii. According to it,

appear. Rāma is filled with wrath, attacks Yama, kills Takṣaka with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitṛlōka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

ARAṆYA KĀṆḌA.

19 (312-320). Rāma introduces Sītā to Ahalyā,¹ and the three visit Agastya.² The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavatī]. Sītā is annoyed by a crow,³ which is driven away by Rāma with an arrow made of *darbha*-grass.

20 (321-335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasī [Śūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336-342). Śūrpanakhā goes off to her elder brother, Rāvaṇa, and tells him that she has been insulted, and how Rāma has killed Khara. Her version of the affair is that she had been

Daśaratha, being guilty of Brahmicide owing to the death of Śrāvaṇa, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gōdāvarī, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (*svarga*). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

¹ Not in V. Rām.

² V. Rām. III, xiff.

³ V. Rām. II, xc.

insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma's appearance.

22 (343-368). Rāvaṇa's wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Śūrpanakhā has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma's wife is described by Śūrpanakhā as very lovely. There are only three in the party or at most four. Mārīca replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport. now he is in his prime. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārīca explains that a thousand Rāvaṇas could not carry off Sītā if Lakṣmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while, if Rāma kills him while saying "Rāma, Rāma," he will go to heaven.

23 (369-404). Mārīca transforms himself into a golden deer and enters the Daṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Lakṣmaṇa to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams "Lakṣmaṇa".

Sītā hears the cry, and tells Lakṣmaṇa to run off and help Rāma. Lakṣmaṇa tells her there is no fear, it is only the cry of a Rākṣasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Śatrughna made king in the place of Rāma. his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Lakṣmaṇa rends his clothes and sets out weeping.

Rāvaṇa appears to Sītā in the guise of a Yōgī and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Laṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of *amṛta*. Rāvaṇa seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24 (405-431). Jaṭāyu hears of the rape. He bursts open his cage (*sic*) and hastens to the spot. He threatens Rāvaṇa, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvaṇa's ten heads and twenty arms. Rāvaṇa with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvaṇa (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.¹ Rāvaṇa does so. Jaṭāyu falls to the ground, and Rāvaṇa again flies off with Sītā into the sky. He carries her to Laṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvaṇa puts Sītā in the charge of Mandôdarī.

Sītā is really the daughter of Mandôdarī. When she was born, it was prophesied that she would kill her father (Rāvaṇa), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Laṅkā. So her mother threw her into water to drown (cf. § 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandôdarī asks Sītā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

¹ All this is very much confused, but I think I have got the right meaning.

born daughter of Janaka, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her¹].

25 (432-443). When Rāma sees Lakṣmaṇa coming from the hermitage, Lakṣmaṇa is filled with foreboding. He sees from a distance that Mārīca has been killed, and that Rāma finds great difficulty in flaying him.² As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Lakṣmaṇa arrives.

When Lakṣmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [*i.e.*, they find Sītā gone]. They wander searching and weeping, and at length come upon Jaṭāyu lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

KIṢKINDHYA KĀṆḌA.

26 (444-512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other's stories. Sugrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rākṣasa Māyāvin into a cave; how Vāli entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

¹ This part of the story is continued in § 32.

² Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.

the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rākṣasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Ṛṣi Mataṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Aṅgada, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking

his brother's wife. Vāli admits the sin, confides Aṅgada to Rāma's and Sugrīva's protection, and dies.

Sugrīva is made king of the monkeys. He makes Aṅgada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavat, the bear, Commander-in-chief.

SUNDARA KĀṆḌA

27 (513-566). Sugrīva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayamprabhā's cave. Holding each other¹ they venture in, and ask her for news of Sītā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampāti above them, who makes ready to eat them. Aṅgada mentions to Hanumat that the bird resembles Jaṭāyu, and, hearing that name, Sampāti flies down and asks what news they have of him, who was his younger brother. He tells how he and Jaṭāyu had flown up to the sky in emulation of the sun. "Our wings were scorched by the sun's heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 *kōs*." Hanumat tells him of Jaṭāyu's fate and of the rape of Sītā. Sampāti, much affected, tells then that Sītā is in a garden in Laṅkā, and dies with Rāma's name upon his lips.

The monkeys descry the peaks of Laṅkā, and discuss how they are to cross the 1600 *kōs* of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Aṅgada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvaṇa's destruction. When he was a baby he once jumped up to catch hold of the Sun, and the Sun in fear hid himself under Sumēru. "After that, what

¹ In the Tibetan Rāmāyana, each holds the other's tail (Thomas, *op. cit.*, p. 202).

is this jump? I will visit Sītā and bring news of her at once.” He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Laṅkā. A great python¹ is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself²). Then he enters the city in search of Sītā.

28 (567-589). Hanumat views Laṅkā. Description of its magnificence. It was built by Dhanêśa³-Kumāra (*i.e.*, Kubēra) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lakṣmī. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (*nāṣir*). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat’s surprise and astonishment.

29 (590-618). Nārada meets Hanumat and tells him the history of Laṅkā.⁴ Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra and Viśvakarman and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beauteous island in the midst of the sea. They asked Brahmā about it, and he told them the following story⁵ :—

¹ Simhikā, V. Rām. V, 1.

² In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.

³ *Dhanêśhṭ* of the poet.

⁴ Not in V. Rām.

⁵ The story of Garuḍa, the elephant, and the tortoise will be found in MBh. I, xxix, xxx. but there is no mention of Laṅkā. It is briefly referred to in V. Rām. III, xxxv. In the *Kathāsaritsūgarā*, II, xii (Tawney I, 79; Penzer I, 144), there is also a brief account, and the broken branch is definitely identified with Laṅkā. It is a Kashmīr work

Once Garuḍa was hungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Pārijāta tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Pātāla, but the leaves remained above water and became this island.

Nārada continues:—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Ksh. *lang*), it was named “Laṅkā”.

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619–638). The history of Pulastya and his descendants. Nārada continues:—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.¹ As she grew up, he discovered that she was a Rākṣasī. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarna. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, viz., Vibhiṣaṇa, and last of all, Vaiśravaṇa.² These two were virtuous.

31 (639–653). When Nārada has finished his story, Hanumat searches for Sītā and sees her in the garden. She is the most

¹ According to V. Rām. VII, ix, she was Kaikasī, daughter of Sumālī, but was simply sent by Sumālī, and was not taken out of the water as above described. The son, not named above, was Viśravas.

² According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother (Dēvavarṇiṇī), and was the eldest of the five. Khara is not mentioned.

beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvaṇa enters, and Hanumat hides himself in a tree.

32 (654-668). Rāvaṇa woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandôdarī had been afraid to tell Rāvaṇa that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669-679). Hearing this warning Rāvaṇa departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680-704). Hanumat offers to carry her away. She refuses, first, because Rāvaṇa is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvaṇa, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvaṇa what he can do. He enters the garden and ravages it. Rāvaṇa sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brahmā's noose and bind him. Brahmā tells Hanumat to accept the noose without fear, as Vibhīṣaṇa would be by to help him.

35 (705-720). Hanumat is brought before Rāvaṇa, who orders him to be skinned alive. Vibhīṣaṇa intercedes, but only enrages Rāvaṇa. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvaṇa and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721-736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.

37 (737-746). Hanumat leaps upon Laṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747-776). The monkeys signal Hanumat's arrival by plundering Sugriva's orchard. News is brought to Sugriva, who conducts him to Rāma. Rāma asks many questions about Sītā, and Hānumat describes her condition.

YUDDHA KĀṆḌA.

39 (777-797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.¹ Then Varuṇa tells him the following story² :—

There was a certain Dhōbī who used to wash the garments of Ṛṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī's washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadāśiva this has actually been the case. "This monkey," continues Varuṇa "is now one of your most zealous followers in the army." Rāma hastens to

¹ North of Kashmīr is the 'Sand Ocean' of the *Nīlamata*.

² Nothing like this in V. Rām. Note that the monkey's name is Bala, not Nala.

the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798-821). The news reaches Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822-830). After Aṅgada's departure Rāvaṇa consults Vibhīṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhīṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa's crown and appoints him king of Laṅkā.¹

42 (831-840). Rāma's army approaches Laṅkā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Laṅkā with lights made of balls of Sugrīva's fat.

43 (841-853). Sugrīva's reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854-873). While Rāvaṇa is reading this reply, Rāma's army attacks the city, and news of the fact is sent to Sītā.

¹ In the V. Rām. Vibhīṣaṇa's flight, and Śuka's message (in § 42) occur earlier, before the bridging of the ocean.

Rāvaṇa despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhīṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874-900). Rāma laments. Vibhīṣaṇa tells of the magic herb on a distant mountain which must be brought before morning. Hanumat hastens there,¹ picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōdhyā. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśōka-wood.

46 (901-933). Vibhīṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him.² Rāvaṇa sends out Kumbhakarṇa at the head of another army. Sugrīva fights Kumbhakarṇa, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarṇa drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarṇa.³

47 (934-953). Rāvaṇa in despair goes to Kailāsa, and appeals to Śiva for help.⁴ Śiva gives him the Makêśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvaṇa carries it off. On

¹ The episode of Kālanēmi is referred to *en passant*, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvaṇa, who wounds Lakṣmaṇa, and that it is Vibhīṣaṇa, and not Suṣēṇa, who tells of the herb.

² According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvaṇa who smote the latter with the magic arrow.

³ According to V. Rām. the death of Kumbhakarna preceded that of Indrajit.

⁴ Nothing like this in V. Rām.

the way Rāvaṇa is seized with an urgent call to make water. Nārada approaches in the guise of an old Brāhmaṇa. Rāvaṇa asks him to hold the *liṅga* while he retires. The Brāhmaṇa consents to do so for the space of two *ghaṭikās*; after that he must go on, as he has an engagement, and is already late. Rāvaṇa retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the *liṅga* down on the ground and departs. Rāvaṇa tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954-970). Rāvaṇa consults his *guru* Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvaṇa digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Aṅgada, Hanumat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvaṇa's attention, but fail. At Vibhīṣaṇa's advice Hanumat goes to Mandôdarī and insults her by using vile language. She goes to Rāvaṇa to complain, and so interrupts the sacrifice. Rāvaṇa gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971-1000). Rāvaṇa himself sallies forth alone like a crow among eagles, and crying "Wāh Nārāyaṇa!" Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvaṇa.

50 (1001-1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004-1014). Before returning home Rāma hesitates about Sītā. He wonders if she has been faithful to him.

52 (1015-1028). Sītā asks Mandôdarī as to what is to become of her. Mandôdarī consoles her, and offers to take her to Rāma, and make her over to him.

53 (1029-1043). A song in which Mandôdarī addresses Rāma, and intercedes for Sītā. She explains how she (Mandôdarī) was a heavenly damsel, and was married to Rāvaṇa merely as a pretext (for his destruction). "Sītā was the darling of me, her mother whose milk she sucked, and she was put away from her father's house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her."

54 (1044-1088). Mandôdarī brings Sītā to Rāma. He addresses Mandôdarī kindly and bids her return to Laṅkā. As he walks away, Sītā joins him. Rāma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Rāma's love, (3) because everyone will know that she has been a woman alone in Laṅkā, and (4) because he (Rāma) no longer cares for her.

Sītā calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Rāma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The Mōha-māyā¹ approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sītā emerges from it unharmed and more beautiful than ever.

55 (1089-1097). The coming of spring. Long description of the rejoicing of the flowers.

¹ I.e. the Sītā, who had been carried off by Rāvaṇa. The poem follows the *Adhyātmā Rāmāyaṇa* in maintaining that Rāvaṇa never carried off Sītā at all, but only an illusive form (*Mōha-māyā*) who resembled Sītā, and was miraculously created, in order to save the real Sītā from defilement. It was this illusive Sītā who was captive in Laṅkā, and who entered into the fire. She was consumed, and the real Sītā came out from it.

UTTARA KĀṆḌA

56 (1098-1101). Rāma's return to Ayōdhyā with Lakṣmaṇa and the army. Kauśalyā is there mourning, when Sumitrā approaches her with a song of joy.

57 (1102-1109). Sumitrā's song.

58 (1110-1118). Kauśalyā's joy. Her meeting with Rāma. Sumitrā joins them.

59 (1119-1127). Sumitrā's song of welcome.

60 (1128-1137). The two queens welcome Rāma, Lakṣmaṇa, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

II. LAVA AND KUŚA.

61 (1138-1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamēdha sacrifice and gives a potion to Sītā. The pearl (*i.e.* a son) comes to take its place in the oyster-shell (*i.e.* the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143-1144). A song of Sītā giving a summary of the events in the Rāmāyaṇa.

63 (1145-1163). Sītā (now pregnant) has a sister-in-law (husband's sister) who hates her with jealous treachery.¹

¹ This story of the sister-in-law is not confined to Kashmīr. It is also found in the Rāmāyaṇa of Candravatī, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikēyī, and was named Kukuā. See Dineshchandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmāyaṇa, where she is named Kikēwī. *i.e.* Kaikēyī (Zieseniss, *op. cit.*, pp. 60, 105). In the Javanese Rāmāyaṇa, Dewi Goṭakju (*i.e.* Kaikēyī) draws a picture of Rāvana on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, *op. cit.*, p. 79). On the other hand, in the Khmēr version from Cambodia, a Yakṣiṇī, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvana on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is seized with

She asks Sītā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sītā falling into the trap, viz: (1) The sister-in-law's craft, (2) Sītā's fear that she will injure her if she does not comply, (3) she is helpless before a woman's talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sītā gazing at it and weeping. So she stole it from her. "If she hears that I have taken it from her, she will kill me, for she is a witch."

64 (1164-1166). Rāma believes the story, sends for Lakṣmaṇa, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lakṣmaṇa unavailingly remonstrates.

65 (1167-1188). Lakṣmaṇa most unwillingly leads Sītā forth to the forest. Sītā asks him what it all means. She is

violent fever. The room is searched for the cause, and the portrait is found. Sītā confesses that she was the artist, and Rāma orders Lakṣmaṇa to take her away and kill her. See Miss S. Karpelès in *The Influence of Indian Civilization in Further India*, in "Indian Art and Letters," Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sītā's banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmāyaṇa. In that work Sītā, at her own request, goes with Lakṣmaṇa on a visit to Vālmīka's hermitage. Lakṣmaṇa, under Rāma's instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmīki to Rāma's court where they recite the Vālmīki Rāmāyaṇa. There is no mention of the treacherous sister-in-law, of Lakṣmaṇa abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma's armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmīki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmāyanas describe "the war of Rāma with Lava and Kuśa". The rest of the story in this poem, telling of Sītā's appearance at the sacrifice, and her disappearance, and of Rāma's departure to heaven agrees with V. Rām.

convinced that it is due to her sister-in-law's treachery. Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189-1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma's former cruelty in making her enter the fire at Laṅkā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandôdarī's child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250-1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmiki, her father's guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258-1282). Sītā's pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tisya, on a Thursday. The glorious future portended

by these facts. Sītā's rapture as she gazes on the infant. Description of his beauty. Vālmiki hears of it. He calculates the boy's horoscope (lengthy description), and names him Lava.

69 (1283-1303). It is Sītā's custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmiki, who listens to the child's babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmiki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.¹ Vālmiki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmiki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child 'Kuśa.' Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmiki gives to each arrows made of Kuśa grass, over which he utters a spell, so that whomever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā's pride in their prowess.

70 (1304-1321). Rāma's remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Aśvamēdha.² The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322-1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

¹ So the Malay Rām. See Ziesenis, op. cit., pp. 61, 105. The same story is found in the *Kathāsaritsāgara*, IX, li, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyaṇa (Thomas, op. cit., p. 208).

² We have already had one Aśvamēdha in chapter 61.

frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sītā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers. Kuśa at the same time slaying Śatrughna. The few remaining soldiers run away.

72 (1380-1400). The remnant of the army reaches Ayōdhyā, complains of the conduct of the two boys, and tells how Bharata and Śatrughna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmaṇa to go and investigate. Lakṣmaṇa tells Rāma that this calamity serves him right for abandoning Sītā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sītā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmaṇa. He is killed, and welcomes the death at their hands. The army is routed and flees back to Rāma.

73 (1401-1460). Rāma, accompanied by Aṅgada, Sugrīva,

Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva. Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the proffered friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying "Nārāyaṇa! Nārāyaṇa!" The boys, laughing, carry off his crown, and go home wearing it awry.¹

74 (1461-1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma's corpse.

75 (1477-1497). The boys lament and lead Sītā to Rāma's corpse. Sītā's lament over it.

76 (1498-1539). Sītā's grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540-1550). Vālmiki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

¹ According to the Javanese Rāmāyana, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmana in a fight and binds him. Vālmiki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, op. cit., p. 79).

in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma, hurries home, and shuts herself into the hut.

78 (1551-1568). Vālmiki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmaṇa, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmiki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569-1584). Rāma's song of supplication to Sītā.

80 (1585-1617). Sītā's song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandōdarī) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmitra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been bark clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma's father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618-1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmiki comes to Rāma and offers to remonstrate with Sītā.

82 (1637-1677). Vālmiki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are

equal, hating and loving are the same thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, "he abandoned me, and I am not now going to run after him".

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmiki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. "Sītā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678-1691). Rāma returns to Ayōdhyā, and prepares an Aśvamēdha sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Ṛṣis, and elsewhere other holy men. These all unite in saying that they miss Sītā, who should be present as the wife of the sacrificer. Rāma sends Śatrughna to fetch Sītā. Śatrughna goes to Vālmiki, and asks him to persuade Sītā, and to bring her to the sacrifice.¹

84 (1692-1723). Vālmiki goes to Sītā and asks her to come with him. She is most unwilling. If she returns to Ayōdhyā, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmiki will curse her. She does ultimately go to Ayōdhyā with Śatrughna and Vālmiki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Ṛṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (*i.e.* the earth). The ground splits open, and the Earth

¹ According to the Cambodian Rāmāyaṇa, Sītā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sītā returns, apparently to become *satī* with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karpelès, *op. cit.*, pp. 36 ff.)

taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne on which Earth is seated, and descends with her into the abyss. Rāma's sorrow. The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Ṛṣi (Vālmiki), and he tells them that it is in Shēnkarpōr that she descended. It is a place a *kōs* distant from Kurīgām.¹ "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724-1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Ṛṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmiki instructs him in the path of knowledge, and how all is *māyā*. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśāvati, and Lava King of Lahōr (Lavapura).

86 (1740-1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a *darbār*, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

¹ Professor Nityānanda Śāstrī informs me that Kurīgām is in the Kulgām Tahsil of Kashmīr and is about forty miles from Śrinagar. Shēnkarpōr (i.e., Śaṅkarapura) is about four miles distant from Kurīgām and is in the Anatnāg Tahsil. Shēnkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hindūs visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anatnāg, a well-known site, is in the South-East end of the Valley.

prevent interruption, but Durvāsa comes and wrathfully insists on entering. As Lakṣmaṇa has broken Rāma's order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Śatrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a *vimāna* to heaven. General lamentation.

87 (1762–1785). Author's concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your *guru*. Final song.¹

¹ Verses 1765–1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.

I.

ATHA SRĪRĀMĀVATĀRACARITAM.

BĀLA KĀṆḌA.

I. INTRODUCTION.

[Metre, Irregular. Based on the *Caupāī*, $(6 + 4 + 4 + 2) \times 4$.]

kūr^ūkh zagi-hünz^ū rachākōrī
Rāma-Lākh¹mana autōrī āy 1.

lāgⁱ vētsāras zagi-hāndⁱ sōriy
zagi-handi-putshy tim zanmas āy
zagi-nishē gāⁱ! rākhēs sōriy
Rāma-Lākh¹mana autōrī āy 2.

sōrukh Gōvinda Gōwardhana-dōrī
prāna-rūpa-dwāran bar dina ākh
tāth¹-manz wuchukh Mādhawa-Murōrī
Rāma-Lākh¹mana autōrī āy 3.

Zanakh-rāzūñ^ū hāy wana-hōrī
Dashērath-rāzas gāsh kyāh āv
yishṭa-dina pūrin brōhman sōriy
Rāma-Lākh¹mana autōrī āy 4.

karith rāzas Kikī rōzī
won^unas rāj Baratas thav
būrza-jāma walith kūr^ūth tayōrī
Rāma-Lākh¹mana autōrī āy 5.

rūpa-sūty chēkh rūpa-kōmōrī
shēks^ū-sūty mōkti-rūph baktēn hāv
manas-kun kan yēmau dōriy
Rāma-Lākh¹mana autōrī āy 6.

- wōpawās kār¹ kār¹ bōv¹ wana-ṭsōrī
 sāri wōpadīshuk^u thowukh nāv
 ṭsōdāhan wār¹hēn vrath timau dōriy
 Rāma-Lākh¹mana autōrī āy 7.
- trāwū pānō nēth ahankōrī
 ahankāras nāsh pēv nāv
 nēsh¹phāl¹ kār¹ sōr¹ tām¹ ahankōriy
 Rāma-Lākh¹mana autōrī āy 8.
- ṭsēth-pawanūc^ū rēh kamāyidōrī
 mag^an mav gāth ogun sandarāv
 gōra-rastēn pad kamav dōriy
 Rāma-Lākh¹mana autōrī āy 9.
- (Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)
- wuchan gāth kyāh yih wūth^ū ākāshē-wōnī
 duyī ṭsūj^ū lūj^ū yinē nūv^ū pōr¹zōnī 10.
- achiv wuch lōlacyau satakyau kanau bōz
 namith bēh wuch wanan kyāh Shiv shēmīth rōz 11.
- hēchith būzith wuchith lāgun^u pazyā on^u
 phalis chuy hyol^u hēlis chuy sampanan gōn^u 12.
- panun^u dam chuy ganīmath bōz yih r^ūṭs^ū kath
 chuh brūth^{yum} brōth^u rōzan chuy patyum^u path 13.
- z^ah dōh sōntān¹ ganīmath chēy jawōnī
 wawakh yiy tiy ṭs^ah lōnakh yār-i-jōnī 14.
- rath^an chuy dam panun^u suy rathi khārun
 rath^an yēli rāvi bē-hōsil chuh ṭshārun^u 15.
- rath^an rāth^arun sō-bōz^ū-sūty s^ah karun yēl
 thawus bar-dārē dith gardūn^ū ṭshunus jēl 16.
- rath^an chuy dam panun^u khārun^u ta wālun
 tamyuk^u kaimath manuk^u malatār gālun^u 17.
- kadūr^ū yēm¹ zōn^ū pānas-nishē timan dōn
 suh yōdwai āsi shēst^ar sampanēs sōn 18.
- panjar pōlōd¹ brōhmana-mor^u rachun zān
 khatun gāthi sīr shēm^arāwun raṭun prān 19.

- gathiy hōsil yih kēshāh yēsh tšē āsiy
diyi darshun dila-nishē vyād kāsiy 20.
- gathun āsiy tšē yot^u tot^u wātanāviy
gupith pātāla-tala ākāsh hāviy 21.
- thavus bar-dārē dith chukh pāna dēwār
wuchakh bāgas-andar kyāh gul ta gulzār 22.
- trapith nav dār thav prazalun^u hēyi dīph
tsaliy malatsār dēshēkh Vishṇu-sond^u rūph 23.
- samay dīshith ma sampan shād-u-gamgīn
gam-ō-shōdī wuchakh ōyīn-ba-ōyīn 24.
- wuchun samsār kyāh bram bōzⁱ hāwān
asōra-varna manōshēn khōtsanāwān 25.
- asath wānⁱ wānⁱ suh yot^u-tāmāth niwan dil
patav-lākan wuchan tath kēh na hōsil 26.
- ma kar aparād yād kath thav tsh^ah sath zān
asata-nishē tsal manōshē-sond^u phal chuh santān 27.
- achiv wuch bōz kanau tas rāza-sāndⁱ kār
yēmis rāzas gōbur zāmot^u chuh autār 28.
- sapon^u lācār suh shāpas-nishē tsh^ah thav kan
ma gath yūt^u tēz tsh^ah kar parhēz pāpan 29.
- dagābōziyē tsh^ah yot^u tot^u khōtsh zi path rōz
dayē-gath sath-sarūc^u wath sāra-kath bōz 30.
- halab-shīshēs tsaliy bōzana-sūtin khay
asath trōvith satas-sūtin karun lay 31.
- karun yēkrāj rākhēsa-bōz^u nishin man
shēran gath Yīshōras yitha gav Vibhīshēṇ 32.
- ma tas khōtsus satas-sūtin sapan pūr^u
asath yod^u bōz^u tšē āsiy dūri tsal dūr 33.
- poz^u-ay bēgāna āsiy rath wandus rath
kariy prath-jāyi poz^u pānay raphākath 34.

- satuc^u yēṭṣh bar Sadāshiv chuy satas-sūty
ṭ^ah sath sōpan wuchan gāṭṣh yin gāṭshan kūtⁱ 35.
- sōyēṭṣh Sītā satuk^u sōṭh^u Rāma-Lākhⁱman
hēmāth Halmoth^u asōr Rāwun chuh dōrzun 36.
- shēmīth shēmshēr ṭ^ah wōrāgüc^ū karun tēz
ṭaṭus gārdan chuh dushman kar ṭ^ah parhēz 37.
- khēmā khanjar gāṇḍīth Lankāyē ṭhārun
sipar shōba-wāsanā hēth daity mārūn 38.
- giyānuk^u jāma chuy sāmāna r^atⁱ gōn
Angud Sugrīv Zāmōwan Vibhīshēṇ 39.
- prakrēth Kikī sōyēṭṣh zānun Sumitrā
dar^am Dashērath Kusalyā karma-likhā 40.
- zarā santōsh dil-wōpadīsh wan-wās
gāṭhīth ada Rāma lūbacē Lōki kari ḍās 41.
- chēh kāmüc^u kōl tar^uñ^ū ṭakh dīth karun band
vēṭsārācē wati pakḥ zahras gāṭhiy kand 42.
- wanun kath bōz Day zānun panun^u vīr
asōr malatsār gālun¹ gōra-shēbd dis tīr 43.
- anun bal gōr panun^u ṭhal hāvi say hēr
khasakh ākōshⁱ hrēdayēki kōcē-kinⁱ phēr 44.
- yih kēh rāviy tih chuy pānas nishē ṭhār
labakh tēli yēli ṭaṭīth trāwakh ahankār 45.
- manāth Mandōdarī chēy yintizāras
ma kar mash^ērab wuchun satakis shēhāras 46.
- surawun sūra-sūty ōyīna hyuh^u man
Ṭaturbhuz Vishṇu ḍēshēkh mōkth ṭ^ah sōpan 47.
- gōrav gūṇḍ^umūṭ^ū chēh wath kath bōz ṭ^ah kan dār
chuh kyāh rōzun chuh bōzun^u Rāma-autār 48.

¹ V. l. *manuk*^u, but both break the metre. The whole verse is corrupt in all copies.

2. PĀRVATĪ ASKS ŚIVA TO TELL THE STORY OF RĀMA'S INCARNATION.

- dapan, Nārad rēshiy būzun zē Brahmāh
Sadāshiv dēwatā hēth ōs^u yēkh-jāh 49.
- dopus Dēvīyē, 'hē Shiwa-jī dayā kar
'wanum autār dēwa nērēm manuk^u shēr' 50.
- dopus Dēvīyē, 'hē Shiwa-jī, mē poz^u wan
'sapani kyāh hāl kali-yōgakēn manōshēn 51.
- 'timay āsan sēthāh gōmāt¹ adarmī
'dar^am trāwan sēthāh lāgan kōkarmī 52.
- 'gāthān shāpan-andar sōriy giriphtār
'bōḍan pāpan-andar kētha-pōth¹ chukh tār 53.
- 'mē chum talwās tim kētha-pōth¹ mōkalan
'timan āsēkh sēthāh gōmot^u malut^u man' 54.
- dapani Dēvīyē-kun log^u yiy Sadāshiv
'mōkalan tim sōkha-sān-pōth¹ ¹ ts^ah kan thav 55.
- 'agōphil yim manas hēn Rāma-sond^u nāv
'timan sōruy manuk^u malatsār chalana āv 56.
- 'adai kātshāh sōrēs mana-kin¹ hārēs āy
'yiyēs darshun diyēs Waikunth chēh tas jāy 57.
- 'kanau yus bōzi būzith shrōtsi tas man
'gāthēs tsēta nār narakuk^u man gāthēs sōn 58.
- 'achiv yus dēshi tas cashman yiyēs gāsh
'tīthay yitha-pōth¹ sūrēs ās¹ prakāsh 59.
- 'thawan kan yim tih būzith man gāthēkh sāph
'galēkh rākhyos^u manuk^u sōruy tsalēkh pāph' 60.
- dopus Dēvīyē, 'Shiwa-jī bōzanāwum
'tamyuk^u kāran tasond^u prakh^acār hāwum' 61.
- dopus tām¹,—yēli suh rākhyos^u gav namūdār
korun taph Lōkh zīn^un yēch korun kār 62.
- mongun mrath sārēniy-handi dasta mūkūph
moṭhus na-ta sahal zōnun manōshē-sond^u rūph 63.

¹ V. l. *khoshī sūtīn* for *sōkha-sān-pōth*.

kārin yēch kār prēthwī āyē lācār
wadan Vishṇas-nishin gayē yūts^ū wānin zār 64.

dopus Vishṇan, 'ṭ^ah gaṭsh chum zanm dārun^u
'pēyēm Rāwun manōshē-sandi warna mārūn^u 65.

'gaṭshiy lāgūn^ū tsē pānas Yōga-māyā
'mē Vishṇas Rām lāgun chēy tsē Sītā 66.

'kar^am kari rāza Dashērath chus na santān
'zēmay tas-nish hēmay ada Rāwanas jān 67.

'samith sōriy trikōṭī dēwatā yim
'zan^am dāran ta wādar sampanan tim ' 68.

yithay būzith sapūn^ū prēthwī sēṭhāh shād
wuchan ōs^ū kar thavēm nētran-andar pād 69.

3. ŚIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.

wanani log^u,—Rāza Dashērath ōs^u rāzāh
mudā mōlikh malūkuk^u cāra-sāzāh 70.

satū-gōna shēkti boḍ^u tas ōsⁱ mānan
sēṭhāh r^atsa kāmē karē tāmⁱ bāgēwānan 71.

tamis ōs^ū dar-Ajudyā jāy āsān
garīban ōs^u suh wōndākⁱ gōsa kāsān 72.

wōthan suli prath-prabātas nēth karan dān
rachan jōgēn gōsānēn-sūty thawān zān 73.

gōbur ōsus na tsantsal ōs^u tamis man
tithay yitha sūrē pōñis-manz chuh kpōān 74.

sēṭhāh rātas dōhas līlā karān ōs^u
shēran sampon^u Nārāyēn pāna tōṭhyōs 75.

dapan, sōpnas-andar tas dyutun darshun
dopun tas, 'gaṭsh mē chum zanmas tsē-nish yun^u 76.

'lagi na bāwun^u sōpan Rāwun bōh gālan
'sōrājuk^u shēnkh wōyith Lōkh zālan ' 77.

- sōpan ḍishith dopun, 'kyāh-sana yutshum kām¹,
onun tāmāth mahā-ryoshuy panun^u tām¹ 78.
- dopun tas-kun, 'gāthēm āsun^u mē santān '
dopus tām¹, 'kar ṭ^{ah} jag dēwa bōzi Nārān ' 79.
- ānin tāñ rēsh¹ sēṭhāh jag karani lōgiy
khātis tati āgna-manza khīras z^{ah} bōgiy 80.
- triyēn-nish pāna ryosh^u sūzun suh khīr hēth
timau khēv pānavūñ^u ōsukh mōhōbath 81.
- Kusalāyē akh dyutun Kīkīyē akh nyuv
timau dyut^u sōni nēsph-ā-nēsph būziv 82.
- dapan, Day pāna Kausalyāyē-nish zāv
Baruth tas Kīkiyī-nishē zāv kan thāv 83.
- trēyim^u ōs^ukh Sumitrā tas korukh bāv
Shēturgun bīyē Lākh¹man-juv tamis zāv 84.
- ānikh brōhman ta paṇḍith mājē yāñ zāy
karyōhakh nāv byon^u byon^u ōs¹nakh āy 85.
- gōran zātukh gāṇḍith dop^unakh karan kār
Shēturgun Baruth^u Lākh¹man Rāma-autār 86.
- timan-manz Rāma-juv zan sūrē nirmal
gāthān rākhēs ta rahazan āñēgāṭis-tai 87.
- samith yēli sūty bāyēn ōs^u suh nērān
trikōṭi dēwatā ōs¹ carka phērān 88.
- timan wuch¹ wuch¹ karani log^u rāza shōdī
ba-shōdī būmi-pēṭh phirūv^un munōdī 89.
- dapan, tas sārēv^uy r^uṭ^u r^uṭ^u khabar wūñ^u
gayēs yiy bōd Dayēs-sūtin gūnd^un mūñ^u 90.
- 'kharca-bāpath kuniy kāh āsi mōhtāj
'khabar kār¹zēm dīmas darma panun^u rāj ' 91.
- sub^{ah} phōl^u sārēniy ṭūj^u āñēgāṭa dūr
munōdī drāyē Rāmūn^u rāj chuh mashhūr 92.

- dapan, pōz^us-sūtin kōtur sapon^u yār
phōlan pampōsh zan pōñis-andar nār 93.
- gabēn-sūtin kūr^ukh shālav waphōyī
gindan tim pānavūñ^u zan böy¹-böyī 94.
- vēṣārūc^u wath wuchith brāryav salāh zōn^u
korukh hārēn-sūtin brāryau vēsapōn^u 95.
- kōhas-pēṭh phēravūñ^u sīmiñ sapūñ^u gāv
dapan, s^ah bīma-sūtin gāsa hēth āv 96.
- kakav-pōtēn sabakh lāg¹ yiy wanani nūl
tachiv mav drāyē astas khār mōsūl 97.
- yityādēkh rēsh¹ tapīshōr jūg¹ sannyās
sapān¹ khōsh-dil ṣolukh mushkyul^u ta talwās 98.
- karan kaitsāh chih yot^u tot^u shād-mōnī
marun^u mūkūph sapon^u tēli dar-jawōnī 99.
- samay tyuth^u rāj ḍishith zinda sōpon^u
manōshēn wāsanā sōpūñ^u tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKṢMAṆA TO DESTROY THE RĀKṢASAS
DEFEAT OF NĀRĪCI.

- korun yūts^u taph Vishāmitran porun vīd
dapan, tas rākhēsau dyut^u wārayāh khīd 101.
- dapan, yēli rākhēsau kor^u yūts^u awāray
gathith tām¹ Dashērathas won^u wāra-wāray 102.
- ‘ mē-sūty din Rāma-juv diyi rākhēsan mār
‘ na-tay bad wākh karay butarōṭ^u hēyiy nār ’ 103.
- sēṭhāh nākhōsh sapon^u rāzas korun nyāy
Wasishṭhan dop^u, ‘ gathin kēh chus-na parwāy 104.
- ‘ yih āmot^u yiy karani autār dōrith
‘ gathun chus rākhēsan prath-jāyi mōrith ’ 105.
- mudā tām¹ korun Dashērath rāza lācār
rēshis-sūtin dapan gav Rāma autār 106.

- panun^u ôsus garaz sôpon^u rawānay
 baban won^unas wanun^u ôsus bahānay 107.
- onun mrath rākhēsan prath-jāyi tshōrin
 lābin yēth shāyi tim bēwāyē mōrin 108.
- dyutun bālaka-warnan tīr-i-hōrinj^u
 pakan gav rath chēkan tāt^l dēv-i-Mōrinj 109.
- Vishāmitras dapan tasūnz^uy khalish ôs^u
 dayā kūr^unas gathhith tām^l tas yēlath kōs^u 110.
- Vishāmitras tithay pryutsh^u Rāma-tsandran
 Gangā kētha-pōth^l wūtsh^u ākāshē-nishē bōn 111.
- Gangā yāmāth wasith ākāshē-nishē āyē
 Mahādēwan jaṭan-manz tas dits^un jāyē 112.
- tithay Bhōgīrathūn^u wōtpath tamis wūn^u
 Gangā kētha-pōth^l tām^l butarōts^u-pēth ūn^u 113.

5. VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF
 THE BOW.

- tsūj^us tēl^l vyād yēli āzād sampon^u
 wonun tas, 'wōth gathav Waikunṭhasay-kun 114.
- 'Zanakh-rāzas dapan kōrāh chēh zāmūt^u
 'sa mā Lākh^lmī chēh tasonduy gara āmūt^u 115.
- 'sēṭhāh santāna-putshy lācār bōnā ôs^u ¹
 'sandūkas-kēth lūb^un mētsē-tal sa khōsh gōs 116.
- 'kamān dits^umūt^u Shiwan tas yiy chuh tadbīr
 'dizēn tas kash kaḍith yus trāvi ath tīr 117.
- 'lomukh yōdwai balāvīrau sēṭhāh tath
 'achirwālāh gatshan kar tath chēh harakath 118.
- 'yiwan tot^u vīr chiyy sub^ahan ta shāman
 'riwan nēran diwan chiyy cākh jāman 119.

¹ V. 1. *sēṭhāh santāna-putshy yēli vyād tas ôs*.

- ‘manas kath thāv tas pēv nāv Sītā
 ‘bōh chus zānan tsē-sūty chēs karma-līkhā’ 120.
- pakan gay wōt¹ tath shēhras-andar tsāy
 khabar rāzas kūr^ukh tim hēth kamān drāy 121.
- laman kam ōsⁱ tath vīras shurāh sās
 Dayē-gath wuch rēshis bōzana kyāh ās 122.
- tuj^ūn thod^u kash kaḍith tath tīr trōwun
 sadā kor^unas ta samayāh shōranōwun 123.

6. RĀMA’S MARRIAGE.

- Vishāmitran Zanakh-rāzas dopun, ‘ḍēsh
 ‘chuh nēsh^tur jān Rūhin r^ot^u ta biyē Tēsh 124.
- ‘tsaliy shēr āch¹ mutsarith kar namaskār
 ‘lakhēn wuch r^ot^u tsē tōṭhyōy Rāma autār 125.
- ‘anun Dashērath kariv tōhē ōsh¹nōyī
 ‘phikir tsūj^u sārīc^uy gayē wōñ ba-jōyī 126.
- ‘kamar gand tēz Dashērath rāza tsārun
 ‘anukh sōriy kōmōrī tāra tārun 127.
- ‘nēcuyw^u chuy khōsh-yiwun^u gāṭul^u hōnarmand
 ‘hōnar mūzūd Lākh¹mī wāti kas and 128.
- ‘agōphil nishē pānas wātanāwun
 ‘wuchun gāṭul^u chuh kyāh-tāñ āz^umāwun 129.
- ‘hakīmāh bē-dawāh kari zinda mōrdan
 ‘kalam-zan bar-hawāh tasvīr lēkhan 130.
- ‘amārath-gar chuh bar-āb-i-rawāna
 ‘karan sangīn bunā tōmīr khāna 131.
- ‘munahjim tyuth^u khabar āgāz-u-anjām
 ‘dilas līkhith zi gārdīshhā-yē-ayām 132.
- ‘banan tiy yiy wanan drēshṭānth hāwān
 ‘amā chuh-na kaīsi-nish tim sīr bāwān’ 133.

7. THE RETURN TO AYŌDHYĀ.

134-143

apoz^u poz^u támⁱ wonun lôgun manzyum^u-yôr^u
timan ôs^u lõnⁱ támⁱ pānas hyotun bôr^u 134.

Vishāmitran lakhēn wānⁱ rāza-Zanakas
ũñ^ũkh Sītā ta push^ũr^ũkh Rāma-ṭandras 135.

lüz^ũn shēchⁱ gara khōsh gav āv Dashērath
korun khādar ta gara gav ṭōra nōshē hēth 136.

Zanakh-rāzas panũñ^ũ ōs^ũs kōmōrī
sa push^ũr^ũn Lākhⁱmanas khōsh gaiy sōrī 137.

z^h āsas bāw^aza push^ērēn timan dōn
Baruth biyē ōs^u santān tas Shēturgun 138.

gar^am bāzār sampon^u dharm-kā rāj
manōshy khōsh gaiy kāh chuh-na kaīsi mōhtāj 139.

7. THE RETURN TO AYŌDHYĀ. THE MEETING WITH PARASU-RĀMA.

pakan gay myūl^u wati tas Bhār^agav-Rām
kamān phuṭ^arith dopun tas, ' kar ṭ^ah ārām ' 140.

mutśarin ganj push^ērin yēli garīban
sōnas-tal garkh sōpānⁱ sōrⁱ brōhman 141.

jamāh sōriy sapānⁱ arkān-i-dōlath
timau kūr^ũ sārēv^ũy rāzas-sūtin kath 142.

mukarar gav pagāh sub^ahas prabātan
samith yin Rāma-ṭandras tāj push^ēran 143.

AYŌDHYĀ KĀṆḌA.

8. IN AYŌDHYĀ. KAIKĒYĪ'S TREACHERY.

- Brēhaspath Sūrē Bōd yēli gōs kindras
tatiy Nārad-rēshiy won^u Rāma-ṣandras 144.
- ‘mahārājā Narāyēn chukh ṣ^{ah}h zāmot^u
‘khabar chēy-nā ṣ^{ah}h chukh kyāh karani āmot^u’ 145.
- dopun tas, ‘rōz khōsh wuñ bōz pānay
‘sapani az rāt-kyut^u kyāh-tāñ wakānay’ 146.
- yihay shēch^l yēli Yindrāzas-nishin wōṣ^u
ūñ^un tām Sarasōtī sūz^un tamiy rōṣ^u 147.
- dopun tas-kun, ‘ṣ^{ah}h gāṣh Kīkīyē phir man
‘tyuthuy yuth^u Rāma-ṣandras ṣhuni kaḍith wan’ 148.
- tamiy dōha rāza gav Kīkīyē-nish rāth
dopus tami, ‘daph mē mā monguy ṣē kēh zāth 149.
- ‘mangay kēhṣhāh bōh wuñ-kēn tiy gāṣhēm dyun^u’
dopus tām^l tōra, ‘dyut^umay wuñ gāṣhēm nyun^u’ 150.
- athas-kēth wāṣh hēth kor^unas bandānay
‘ṣ^{ah}h yōdwai zuv māngakh push^ēray bōh pānay 151.
- ‘chuh kyāh chīzāh māngakh ōsith dimay-nā
‘dapakh yot^u tot^u bōh buth^l-kin^l sūty yimay-nā 152.
- dapan Kīkī sēṭhāh tas ōs^u dilkhāh
dopus tami, ‘Rāma-ṣandrun^u rājy chum dāh 153.
- ‘kasam chuy-nā khēmōt^u gāṣhi wākh pālun^u
‘mēth^ar rachun^u shēth^ar gāṣhi mūla gālun^u 154.
- ‘Baruth gāṣhi rāza āsun^u Rāma wan-wās’
dapan, Kīkīyē wuch yēdbār kyāh ās 155.
- tithay būzith wasith pēv rāza bar-khākh
korun jānas ta jāmas sōr^lṣay cākh 156

- wodun wārāh dopun tas, 'kyāh yih won^utham
'jīgar zōlith shikam kētha nāra bor^utham 157.
- 'tsē ōs^uy Rāma-tsandrūn^u māy wārāh
'koruth lyuth^u kyāh wonuth ath kyāh chuh cārāh 158.
- 'yih kām¹ dop^unay zinday bartāh ts^ah zālun
'mathus amrēth ts^ah bargan mūla gālun 159.
- 'yih kām¹ dop^unay raṭith dīs dōn achēn tīr
'mē chum yiy shāph pānas kyāh tsē takhsīr 160.
- 'amā kartam khēmā sōzan yih wan-wās
'maray tas-rost^u bōh wōñ kartam tamyuk^u pās 161.
- 'yih-kēśhāh chum tih sōruy gav¹ Baratas
'mē gav akh Rāma-juv chum tiy sēthāh bas 162.
- 'wanzānas zuv priñānas wāra-wāray
'jīgar zōl^utham gayēm wōlinj^u pāray 163.
- 'ma kar yiṭsh^u bōz¹ yith-manz kyāh naphāh chuy
'mē būzuy yuth^u na wōñ biy kāh ti bōziy ' 164.
- 'ts^ah nay bōzakh,' dopus tami, 'pān māray
'nēbar nēray pagāh kath razi khāray ' 165.

9. RĀMA'S SUBMISSION.

- Baruth Shētruṅn mātāmāl chih gōmāt¹
gayēkh shēch¹ tim ti āsan yūr¹ āmāt¹ 166.
- tithay kath gayē nēbar sīras nañēr gōs
wadan gav Rāma-juv rāzas paran pyōs 167.
- 'mē dim rukhsath takhtas² bēh ts^ah pānay '
harani log^u mōkta osh^u zan dāna-dānay 168.
- dapan, rāzan wañānas, 'bēh wanday rath '
dopus tām¹, 'shāph badalun^u chum na tākath ' 169.
- grazun^u hyot^u Lākh¹manan kōpyōv ākāsh
dopun rāzas, 'raṭith rājēs karas nāsh ' 170.

¹ V. l. *dima* for *gav*.² V. l. *palangas* for *takhtas*.

- dopus tām¹ Rāma-ṣandran, 'bēh shēmīth rōz
'wanay wōpadīsh adyātmuk^u kanau bōz 171.
- 'tih būzīth Mōg¹ āsiy Shrāwanun^u tāph
'tih būzīth pōñ lagiy sōruy ṣaliy pāph 172.
- 'sōrun wan mana-kin¹ wōth wuñ gāṭshav wan
'yēṭshāh gānz^arāv yiy ṭ^ah ṭantsal ma sōpan 173.
- 'ṭē yōdwai rāj būgun^u chuy nēbar nēr
'gāṭshakh Lankā wuchīth rājata-nishē sēr 174.
- 'wuchun Rāwun karan kyāh sōkh ta ānand
'raṭīth Yēm-rāza thow^umot^u gari karīth band 175.
- 'pagāh kus ḍās kari tas mari kahandi-sūty
'suh marihē kōna tas-sūty biyē maran kūty 176.
- 'marun^u maṣh^ērōw^u yēm¹ tas rōw^u sōruy
'marun^u yēm¹ zōn^u tām¹ zuv rathi khōruy 177.
- 'suh zanmas āv yēm¹ sōr^ūy duyī trōv^ū
'duyī suy trāvi yēs Nārōn¹ wath hōv^ū 178.
- 'duyī trāvūñ^ū chēh yiy māyāyē dyun^u nār
'mēth^ar zānun^u shēth^ar trāwun^u ahankār 179.
- 'dōyum^u Yīshōr panun^u bab mōj^ū zānun^u
'trēyum^u gōra-shēbd būzīth gōr suh mānun^u 180.
- 'chēh ṭūrīm^ū kath yihay ṭhāḍūñ^ū satūc^ū wath
'yih pūñṭsim^ū pān push^ērāwun^u Dayēs path¹ 181.

10. SĪTĀ DETERMINES TO ACCOMPANY RĀMA.

- ānikh Kīkiyē pūrīth būrza-jāma
parani log^u shēhr sōruy Rāma Rāma 182.
- wadan Sītā gayēs phār'yād lāyan
karīth kīsh gayē paraishān sīna wāyan 183.
- dopun tas, 'bēh ṭ^ah chēkh bāgūc^ū yēmb^ar-zal¹
dopus tami, 'kām¹ bōmbaran kūr^ū mē grāgal¹ 184.

- dopus tám¹, 'bēh ʈ^{ah} chēkh nōzikh gul-andām'
dopus tami, 'kām¹ korum bar-mandiñēs shām' 185.
- dopus tám¹, 'bēh ʈē chēy pampōsh-hish^ū tan'
dopus tami, 'cyāni dūrēra nāra zālan' 186.
- dopus tám¹, 'bēh ʈ^{ah} chēkh rambavūñ^ū ʈōdūsh^ū zūn'
dopus tami, 'cyāni dūrēra chum chōkas nūn' 187.
- dopus tám¹, 'bēh ʈ^{ah} chēkh-nā tāza gul-zār'
dopus tami, 'yēth na mōl kēh tath gulas nār' 188.
- dopus tám¹, 'bēh ʈē chiy atha kōsamāk¹ pan'
dopus tami, 'cyāni gāṭhanay āch¹ mē lōsan' 189.
- dopus tám¹, 'bēh ʈ^{ah} gāṭh bāgūc^ū bōmbara lāg'
dopus tami, 'kyā-zi thow^utham pēth dilas dāg' 190.
- dopus tám¹, 'bēh ʈē Kausalyā rachiy jān'
dopus tami, 'mūñ^ū trāvūñ^ū kar gāṭhiy jān' 191.
- dopus tám¹, 'gāṭh ʈ^{ah} rāzas path jigar gāl'
dopus tami, 'cyāni nērana āsi tas kāl' 192.
- dopus tám¹, 'bēh ʈ^{ah} chēkh-nā māh-i-tābān'
dopus tami tōra, 'pādan-tal dimay jān' 193.
- dopus tám¹, 'bēh ʈ^{ah} chēkh sārēn achēn gāsh'
dopus tami, 'tāñ ma kar pananēn siran phāsh' 194.
- dopus tám¹, 'bēh ʈ^{ah} gāṭh shēch¹ sōz mālyun^u'
dopus tami, 'wāhy, ʈē zōl^utham tāpa tālyun^u' 195.
- dopus tám¹, 'kar hēkakh ʈōlith saphar zāth'
dopus tami, 'ʈēy siwā wāṣāh gāṭhēm rāth' 196.
- gōlāban kūr^{ūn} yūṭ^ū ōjiz yēmb^ar-zal
khaṭith ʈandrama thow^u tami tārakan-tal 197.
- wanani log^u Rāma-juv Sītāyē-kun, 'bōz
'ma wad bas kar woduth wārāh ʈ^{ah} khōsh rōz 198.
- 'ma wad wōñ wadana-sūty gōy rāga bērang
'ma wad wōñ wadana-sūty shīshēs pēwan sang 199.

‘ma wad wōñ wadana-sūty chih trān lōran
 ‘ma wad wōñ wadana-sūty chuh gāsh sōran’ 200

11. THE DEPARTURE TO THE FOREST.

wolukh tani būrza trōwukh tāsā-makḥmal
 pakan gay trēnaway az-rāh-i-jāṅgal 201.

tiḥ yāñ wuch^u shēhrakyau lūkau riwan drāy
 wanani lāgⁱ, ‘kyāh-sanā wōñ kati raṭan jāy’ 202.

dilas-pēṭh dāg hyot^u wōzalyau gulālāv
 dopukh, ‘dūrēr akis sātas na tśālav’ 203.

sapānⁱ sōriy prazalawānⁱ gul awārah
 phōlan tēli yēli darshun din dubārah 204.

pakan yēli gay kōhas-kun aili hēth rōṅg
 badala gav Zīṭhⁱ-pōshēs Kārtikuk^u kōṅg 205.

sa Kīkī shīna-tshaṭh Mōnjhūri gayē tēz
 wanas-kun lūj^u lukan zan Pōhⁱ-panas rēz 206.

ṣoṭukh manzila roṭukh yēli wan khoṭukh pān
 khal^ukh path phīrⁱ sōriy āy nālān 207.

tithay tim gay Dandakh-wan-manz rūṭ^ukh jāy
 zanam krēchēr ta karmas kēh na parwāy 208.

12. KAUSALYĀ’S LAMENT.

khabar yēli gayē Kusalyāyē suh kot^u gav
 wanani lūj^u zār gōbaras-kun, tś^h kan thav 209.

(Metre, accentual.)

‘Kusalyāyē-ḥandi gōbarō
 ‘karayō gūra-gūra 210.

‘kotū gōham tś^h mē trōvith
 ‘kasū hēka hāl bōvith
 ‘āsⁱ kasū maṭi-thōvith
 ‘karayō gūra-gūra 211.

‘lagayō pot^u-tśhāyē
 ‘hiy kūr^uthas bōh zāyē
 ‘nāras wōṭh bōh lāyē
 ‘karayō gūra-gūra 212.

‘mē dapyōv Rāma rāja ‘khōsh gōy na ōra-māji ‘ādanaki sīra-bāji ‘karayō gūra-gūra	213
‘tṣē pūr ¹ tham būrza-jāma ‘bōh tṣhāḍath gāma-gāma ‘parayō Rāma Rāma ‘karayō gūra-gūra	214
‘mē kamū shāph ösiy ‘tim kōna kaīsi kōsiy ‘t ^{ah} gōham wan-wōsiy ‘karayō gūra-gūra	215.
‘lōli-manz lalanāwath ‘jīgaras-manz bōh sāwath ‘wuñē ti nō kaīsi hāwath karayō gūra-gūra	216.
‘nērayō shāma-laṭi ‘mār myōn ^u chuy tṣē maṭi ‘gāshēra lāla-traṭi ‘karayō gūra-gūra	217
‘dūrēr nō bōh tṣālay ‘kasū kūr ^u thas hawālay ‘lōj ^u thas mōha-zālay ‘karayō gūra-gūra	218.
‘achēn-hond ^u gāsh kot ^u gōm ‘sirī-prakāsh kot ^u gōm ‘kēh chēm-na āsh kot ^u gōm ‘karayō gūra-gūra ’	219

(Metre. *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

wadani log ^u rāza yāñ ahwāl būzun wanani log ^u zōr ⁱ pananis Yīshōras-kun	220.
wodun wārāh ta jāman kārīn pārāy wanani log ^u , ‘kyāh-sanā kati gay awāray ’	221.

- Wasishṭhan yith wonus, ' kyāh chukh ṭ^ah sāday
' yih wuch Dayē-kār ath yiy ōs^u wāday 222.
- ' göbur zanmas ṭē-nish āmot^u Narāyēn
' war^an chuy Shēshēnāguk^u pāna Lākh¹man 223.
- ' Baruth Shētruḡn gömāt¹ shēnkha-ṭakras
' chēh Sītā pāna āmūṭ^u būm zanmas 224.
- ' Kashēph chukh pāna, Aditī chēy Kusalyā
' barun^u chuy dēn karun^u chuy zanma-tyāgāh 225.
- ' kor^uwa taph wārayāh ḡg^anas hum^uwa pān
' wadān ōs^u Aditī tōṭhyōs Nārān 226.
- ' yun^u ōsus pāna tām¹ autār dōrun
' karith khēy rākhēsan Rāwun chuh mārūn^u 227.
- ' taway bāpath suh sampon^u pāna wan-wās
' hīta Sītāyē-handi Lankāyē kari ḡās ' 228.
- tithay rāzas sapon^u darham ta barham
wadan wārāh ta sampon^u ḡāsh tas kam 229.

14. THE STORY OF ŚRĀVAṆA.

- dapan dōha aki path-kun wan ḡamot^u ōs^u
tatiy böna pāpa-dashi-sūty atha-shēr ḡōs 230.
- pakan az-dūri tām¹ böna ḡīṭh^u ṭhāyāh
ḡumān tas yiy sapon^u kūh-kyāh balāyāh 231.
- tulun tarkash dyutun tas tīr dōrith
ṭhunun tām¹ bē-khabar rēsh¹-zāda mōrith 232.
- wuchun rēsh¹-bālukhāh akh pōñ^u sāran
tamis tami tīra-sūty zakhmī ḡayēs tan 233.
- wadan won^unas, ' wanum wōñ kyāh karan tim
' panun^u bab mōj^u nābīnā ḡamāt¹ chim 234.
- ' ṭ^ah ḡāṭh tāñ pāna zan böy ḡōs dikh trēsh
' timan ada bāv tas kyāh āv darpēsh ' 235.

- tithay gav rāza pānas-nishē ti nirāsh
 timan-nishē trēsh hēth gav zan panun^u gāsh 236.
- lāgis tim shāna sārani. 'tsīr¹ kētha ākh'
 badal zōnukh ta jīgaras samponukh cākh 237.
- pryutshukh tas, 'chukh ts²h kus ās¹ kyāh chih dēshan
 'achēn-hond^u gāsh asē kot^u gav pozuy wan' 238.
- wanun^u yāmāth timan hyot^u tām¹ panun^u pāph
 wasith pēy dōnaway tas yiy dyutukh shāph 239.
- “gōbāra gōbāray” karan yot^u-tām galiy pān
 'tasond^u darshun wuchun rūz¹nay tsē armān' 240.
- tithis rāzas badal sampon^u na tyuth^u shāph
 ts²h kar vētsār wōñ wātyā karon^u pāph 241
- wanani log^u nāla trāwan bāka lāyān
 'jīgaras dādi-sastis zan shrāka lāyān 242.

15. DAŚARATHA'S LAMENT

(Metre Irregular. Based on *Ramal*, - ∪ - - × 4.)

- 'wandayō mañē bōh pādan
 'śhāḍathō Rāmarādan 243.
- 'Vētsār-nōg¹ wati lāray
 Nūnarāk¹ nāla prāray 244.
- 'Krēkanadiyē-kun dimay kan
 'śhāḍathō Rāmarādan 245.
- 'wandayō mañē bōh pādan
 'śhāḍathō Rāmarādan 246.
- 'achēn-hāndi gāshē myānē
 'khōsh-yiwawāni nundabānē
 'kōl¹ rōv^u mē hiyē-tan
 'śhāḍathō Rāmarādan 247.
- 'kashē tīr lōy^utham mē
 'lāsh¹ chēm nari-nērē
 'Ashiphēr¹ zan mē harēm tan
 'śhāḍathō Rāmarādan 248.

- ' Mahōlishi-kun yimayō
 ' Haramōkha wān¹ dimayō
 ' Hamsadwār gāshith raṭay wan
 ' ṣhāḍathō Rāmarādan 249.
- ' ṣ^ah rūd^uham kath shāyē
 ' Kōlasara¹ wōṭh bōh lāyē
 ' Gangabāl¹ yun^u chuh ādan
 ' ṣhāḍathō Rāmarādan 250.
- ' wandayō mañē bōh pādan
 ' ṣhāḍathō Rāmarādan ' 251.
- (Metre, *Haraj*, ∪ - - -, ∪ - - -, ∪ - - -)
- wanani log^u rāza yāñ ahwāl būzun
 karani log^u zōr¹ pananis Yīshōras-kun 252.
- wodun wārāh ta jāman kārin pāray
 wanani log^u, ' kyāh-sanā kati gōs awāray 253.
- wanani log^u rāza yāñ ahwāl būzun
 karani log^u zōr¹ pananis Yīshōras-kun 254.
- wanani log^u, ' Darmarāzan karma yiy lyūkh^u '
 gāyēs say hān² Kusalyāyē-nish nyūkh 255.
- dopus tami tōra, ' kūr^utham kyāh ṣē nīkī
 ' yih kēh ōsuy tih push^rōwuth ṣē Kīkī ' 256.
- ' achēn-hond^u gāsh ōsum Rāma-autār
 ' kaḍith ṣhun^utham ta kyāh wol^utham zinday nār ' 257.
- wodun tas-kun, ' ṣ^ah wantam chum patyum^u sāth
 ' tyuthuy buth^u khoṭ^unam yuth^u bōh ḍēshēn na zāth ' 258.
- parani log^u ' Rāma Rāma ' sub^aha tā shām
 wodun rātas sūrē khot^u lobu na ārām 259.
- sapon^u bē-hōsh takht-ō-tāj trōwun
 wuḍith gāv pōpiyēn nidarshēn hōwun 260.
- wadan wārāh zi samsārāh riwān ōs^u
 dapan, Kīkiyē dil bōnā khōshhēy bōs^u 261.

¹ V.l. *Brahmasara*.² V.l. *gayēs hiy hāyē Ku*.

16. THE RETURN OF BHARATA.

- Baruth Shētruḡn mātāmāl chih gömātⁱ
 gayēkh shēchⁱ tim ti āsan yūrⁱ āmātⁱ 262.
- Baruth Shētruḡn mālīni manganōwun
 jīgar mutsarith timan ahwāl bōwun 263.
- wodun Baratan sēṭhāh ōsus na cāray
 ‘marith gav mōl^u kati mēlēm dubāray’ 264.
- dapan, tāmⁱ mājē-pēṭh wārāh nañēr won^u
 kabilay-khōta tas zyādā tatiy won^u 265.
- karēn dēwānagiyē sīnas dyutun cākh
 sēṭhāh Kīkīyē-pēṭh sampon^u gazabnākh 266.
- wodun wārāh ta Kusalyāyē-nish tsāv
 wadan won^unas, ‘yih kāmⁱ ṭhun^u mōsaman wāv’ 267.
- ‘wanum poz^u kyāh sapon^u na-ta wuñ khēmāy vēh’
 dopus tamī, ‘ṭāṭhi gōbarō brōṭha-kani bēh’ 268.
- dōnawānⁱ kala hēth tamī lalanōvin
 jīgar mutsarith timan sūrākh hōvin 269.
- wanun^u hyot^unakh, ‘lasiv tōhⁱ ōsⁱnawa āy
 ‘mē chēm tas Rāma-ṭandranī nish tuhūnz^u māy’ 270.
- ‘wuchiv wōñ kyāh tithis rāzas banith āv
 ‘dyutun zuv zēvi-pēṭh hēth gōbara-sond^u nāv’ 271.
- ‘khabar chyā Rāma-ṭandran būz^u yā nay
 ‘Daṇḍakh-wan-manz chuh tāmⁱ roṭ^umot^u makānay’ 272.

17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accentual)

- achiv lāgⁱ rath haranē
 Rāma Rāma lāgⁱ paranē 273.
- shēra-pēṭh tāj trōwukh
 tani jāma mutsarōwukh
 Baruth rāza manganōwukh
 Rāma Rāma lāgⁱ paranē 274.

- ‘ shāpas kēh na yēlāj
 ‘ Baratō shēri dyuv tāj
 ‘ mōl^u gatshith mōj^ū kariy rāj ’
 Rāma Rāma lāgⁱ paranē 275.
- samith āv sōr^u kabīlay
 wañāhas zār ta villay
 ‘ kālas kēh na hīlay ’
 Rāma Rāma lāgⁱ paranē 276.
- Kīkī lūj^ū wadanē
 buthis lūj^ū rab ladanē
 ‘ brōṭh kyāh gav mē manē ’
 Rāma Rāma lāgⁱ paranē 277.
- Sumitrā lūj^ū wadanē
 zōra lūj^ū nāla dinē
 ‘ bōd phēri yiy sapanē ’
 Rāma Rāma lāgⁱ paranē 278.
- Kusalyā āyē nālan
 ‘ sōmbul korun dōn gulālan ’
 dopun, ‘ tan nāra zālan ’
 Rāma Rāma lāgⁱ paranē 279.
- Kusalyāyē dop^u timan dōn
 ‘ hyor^u khotū kina woth^u bōn ’
 Sumitrāyē dop^u yih, ‘ phūr^ū sōn ’
 Rāma Rāma lāgⁱ paranē 280.
- shōr gav āsmānas
 būmi-kamph wōth^u jahānas
 rāza khot^u pēṭh vimānas
 Rāma Rāma lāgⁱ paranē 281.
- tsasith āv sōr^u ālam
 Kīkiyē-pēṭh korukh zam
 kālas kyāh tamyuk^u gam
 Rāma Rāma lāgⁱ paranē 282.
- Shēturgun cākh dith drāv
 bōzana kēh na tas āv
 wadan, ‘ pēv mōsaman wāv ’
 Rāma Rāma lāgⁱ paranē 283.

- Barath-rāza drāv lāran
 achiv-kin¹ rath chuh hāran
 Dandakh-wan wôt^u tsbāran
 Rāma Rāma lāg¹ paranē 284.
- wuchun yēli sūrē-rūpas
 grahana-sūty goṭ^u zan tas
 kōṭhēn-tāñ woth^umot^u mas
 Rāma Rāma lāg¹ paranē 285
- wuchun yēli māl¹shē-khānay
 horun osh^u dāna-dānay
 pyēmāt¹ zan ās^amānay
 Rāma Rāma lāg¹ paranē 286
- Baratan yēli suh vih ḍyūṭh^u
 wasith pēv yāñ pathar byūṭh^u
 dyutun pādan tamis myūṭh^u
 Rāma Rāma lāg¹ paranē 287.
- dopus tām¹ Rāma-zīwan
 ‘Barata kyāzi chukh ts^{ah} riwan
 ‘kot^u chukh ts^{ah} yōr yiwan ’
 Rāma Rāma lāg¹ paranē 288.
- ‘baban mājē kor^u mē bēdād
 ‘wuchum kyāh chuh yih rōdād
 ‘moṭh^usakh kina wuñē chusakh yād ’
 Rāma Rāma lāg¹ paranē 289.
- Baratan hāl won^unas
 wasith pēv zāph on^unas
 dopun, ‘kām¹ korus bē-kas ’
 Rāma Rāma lāg¹ paranē 290.
- ‘dōkh dōd¹ sakth tsōlin
 ‘pazanāk¹ wākh pōlin
 ‘dōh yēli nakha wōlin ’
 Rāma Rāma lāg¹ paranē 291.
- babas-pēṭh nāla trōw^un
 dōd¹lad mandachōwun
 bōyis tih hāl bōwun
 Rāma Rāma lāg¹ paranē 292.

‘ kus hēki vyād kōsith
 ‘ yih ôsum suh zinda ôsith
 ‘ bōh nō wōñ tōr hēkay yith ’
 Rāma Rāma lāgⁱ paranē 293.

‘ Baratō gatsh ts^ah naḡar-kun
 ‘ Kusalyā yūrⁱ sōzun
 mē nō wōñ tōr chuy yun^u ’
 Rāma Rāma lāgⁱ paranē 294.

ḡaṭa yēli sūr^u phōl^u ḡāsh
 sūrēn ti trōw^u prakāsh
 Baratas sūr^u yinūc^u āsh
 Rāma Rāma lāgⁱ paranē 295.

achiv lāgⁱ rath haranē
 Rāma Rāma lāgⁱ paranē 296.

18. RĀMA CONSOLES KAIKĒYĪ AND BHARATA, AND MAKES OVER HIS SANDALS TO THE LATTER. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES.

(Metre, *Hazaj*, ∪ — — —, ∪ — — —, ∪ — — .)

ḡayēs Kikī Baruth hēth wān¹nas zār
 ‘ ts^ah bakhcum chēs ḡamūts^u pāpan ḡiriphtār 297.

‘ khabar kēh chēm na tati bōzana na kēh ām
 ‘ sapon^u dil sōkhta bāzāh pōkhta ḡōm khām 298.

‘ dits^um pānay barith ḡardan ba-shēmshēr
 ‘ dopus pānay zuwas pananis, “ nēbar nēr ” 299.

‘ dapan chēs wōñ, “ zamīnas-tal ḡūts^um jāy ”
 ‘ chēsay pālūñ^u ts^ah kēshāh karta wōpāy ’ 300.

asan won^unas, ‘ ts^ah gatsh chēkh myōñ^u mātā
 ‘ kunuy lyukh^u kyāh ts^ah Kikī kyāh Kusalyā 301.

‘ ts^ah kēh dōkh bār¹zi na yimi tsalana myānē
 ‘ Dayēn lyūkh^umot^u mē ôsum karma-lānē 302.

‘ ts^ah yot^u-tāñ zinda chēkh tot^u-tāñ mē chēm māy
 ‘ marith ōs¹nay tsē Waikunṭhas-andar jāy ’ 303.

18. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES. 304-311

tasünz ^u lilā sēṭhāh yēli pāna būz ^u n sapon ^u khōsh khōsh karith phīrith sa sūz ^u n	304.
dilāsāh dith Baruth sūzun ba-khānay athas-kēth khrāv hēth sampon ^u rawānay	305.
kūr ^u n yūṭ ^u kāl tāmāth khrāv rājē rachēn zan zuv panun ^u tām ⁱ ōra-mājē	306.
dapan, yēli Rāma-juv āwāra sampon ^u wanani log ^u grāwa sārēy Lākh ⁱ manas-kun	307.
prakh ^o ṭ ^u tās ⁱ rāza shrādaki dōha yiwān ōs ^u purōhith hēth tamis āpyā diwān ōs ^u	308.
dōhāh akh sōponus dyut ^u nas na darshun khūṭ ^u s ṭakh Darmarāzas kahari sampon ^u	309.
yōdas gav tīr dith Takhakas hyotun jān kūr ^u n tati Darmarāzūn ^u kōm ^u āsān	310.
tamiy dōha pitrulūkuk ^u sōṭh ^u gaṇḍith āv pitar ḍīshith kriyā-karmūc ^u thūv ^u n nāv	311.

ARANYA KAṆḌ.

19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYU. THE EPISODE OF THE CROW.

Ahalyā shāpa-nishē yōsa mōkalōv ^{ūn} punim ^ū -tsandrama hish ^ū Sītāyē hōv ^{ūn}	312.
Agasty dyūṭhun tamis-nish byūṭh ^u yūts ^ū kāl pryutshun tas tām ⁱ wonus sōruy panun ^u hāl	313.
wuchun tāth ⁱ parbatas-pēṭh jānawārāh dopun Lākh ⁱ man-juwas, 'ath kyāh chuh cārāh '	314.
tulun tarkash dopun, 'tas yāñ dimas tīr ' tatiy tas jānawāras wāsanā phīr ^u	315.
ba-zōrī pāna pādan-pēṭh paran pyōs dapan, suy jānawar yāgar-pachin ōs ^u	316.
Jaṭāyū nāv ōsus khōsh tīman āv hyotukh pānas-sūtin kor ^u has sēṭhāh bāv	317.
pakan gay tāñ lobukh akh r ^o t ^u makānāh bahārā tāza dilkash bōs ^a tānāh	318.
bihith Sītā ba-gulshēn paida gav kāv pakan lāb ⁱ lāb ⁱ tamis Sītāyē-nish āv	319.
dyutus tām ⁱ Rāma-tsandran darbi-hond ^u kār korun sōr ⁱ ṣay jahānas hāl-i-hairān	320.

20. THE REPULSE OF ŚŪRPAṆAKHĀ.

Danḍakh-wan-manz rūṭ ^u kh ōkh ^ū r ^ū bēhan-jāy dōhāh akh rōṭasāh lāran totuy āy	321.
wuchun yēli Rāma Lakh ⁱ man biyē sa Sītā wasith pēyē shēra-kin ⁱ trōv ^{ūn} tētanā	322.
karith r ^o t ^u vīsh wuchith Sītāyē roṭ ^u gam dopun, 'maṭs ^a rith nimas bartā dimas bram '	323.
dopus tām ⁱ Rāma-tsandran, 'rach panun ^u dil 'dōyum ^u nēth ^a r karun ^u asē-nish chuh mushkil	324.

- ‘ na-tay gaṭṭh Lākh¹manas ahwāl bāwus
 ‘ tagiy yuth^u tyuth^u panun^u lōcēr ṭṣ^h hāwus 325.
- ‘ wariy yōdwai ṭṣ Lākh¹man tas chuh āsān
 ‘ dapiy yōdwai ṭṣ yēch ada rach panun^u pān ’ 326.
- tiḥ būzith Lākh¹manan kor^u tas namaskār
 dopun bōyis, ‘ amis kar yiyi mē-sūty wār 327.
- ‘ ṭṣ^h chukh rāzā pariy yōdwai warahan
 ‘ akhāh chēyēy sa trōvith byākh karahan ’ 328.
- tyuthuy būzith sa rōṭas āyē dar-jōsh
 dopun Lākh¹man-juwas, ‘ chukh-nā karan hōsh 329.
- ‘ ma phir gardan dapan chuy zyuṭṭ^u barādar
 ‘ ṭṣ yōdwai bēkha-dōlath chēy mē-sūty kar 330.
- ‘ parī chēs kēh na r^{ay} rōṭas na chēs pūnz^u
 ‘ gānīmath zānta ōy ṭṣ dāri-kinⁱ ūnz^u ’ 331.
- wōdañē wōṭṣ^h yāñ hētīn vih-hihⁱ hāwānⁱ
 ṭṣasani lāgⁱ tim asani lāgⁱ bōyⁱ-bārānⁱ 332.
- wanani lūj^u Shūrpaṇakh, ‘ yith kyāh chuh cāray
 ‘ bōh zōj^unas Rāma-ṭsandran lōla-nāray ’ 333.
- dopun, ‘ yot^u-tāñ na Sītā wōñ bōh māran
 ‘ sa mōrith āsanam yim pata mē lāran¹
 ‘ tiḥ chwā poz^u yim kathan myāññen thawan kan ’ 334.
- korun vēkṭṣār tiy wuch^u yēli Lākh¹manan
 tatiy ṭṣūṭ^unas nast ti dyut^unas cākh jāman 335.

21. ŚŪRPAṆAKHĀ COMPLAINS TO RĀVAṆA.

- dapan, bōna ōs^u tas zyuṭṭ^u bōy^u Rāwun
 ṭsalīth gayē tas hyotun ahwāl bāwun 336.
- wonun wati Khar-dēwas lāran yōdas āv
 wuchun buth^u Rāma-ṭsandrun^u zan na zāyāv 337.
- wanani lūj^u Shūrpaṇakh tas Rāwanas yiy
 ‘ mē nay phārⁱyād bōzakh pāph myōnⁱ chiy 338.
- ‘ shōngith ōs^u manōshyāh gāl dinē ām
 ‘ ṭsalīth āyēs mē dop^u, “ lāgi Rāwanas pām ” 339.

¹ This line is omitted in most MSS., but is necessary for the sense.

- ‘Kharas bōwum suh tām¹ pôwum ba-yëkh-tîr
 ‘lūj^us kami zāla wōñ kas bāwa yih sîr 340.
- ‘wanan chis nāwa sōriy Rāma-autār
 ‘wanas-manz yith karān asōran chuh samhār 341.
- ‘mahā-sōndarāh wanay kyāh tas chēh rūpīth
 ‘sōrga-lūkas-andar Yindran na mā dīth^u’ 342.

22. RĀVAṆA AND MĀRĪCA.

- tiḥ būzith Rāwanas sōpon^u badal-rang
 khanani log^u gang gayēs tath-manz panūñ^u zang 343.
- wōthith ākōsh¹ gav tshōḍun suh Mōrinj
 khēmōt^u yēm¹ Rāma-tsandrūn^u tîr-i-hōrinj^u 344.
- wuchun tām¹ ôs^u hyot^umot^u jēnda bar-tan
 tiḥ dīshith Rāwanas dūz^u nāra han-han 345.
- wanani log^u tas, ‘mē wantam kyāh gayōy¹ hāl
 ‘shikast āyōy² tē kami āphūt^u woluy nāl 346.
- ‘buḍith kyāh goy^u kyāh yuth^u zanm prōwuth
 ‘tē kēh ôsuy na Rāwun mandachōwuth’ 347.
- dapus tām¹, ‘Rāma-tsandrūn^u tîr yēna ām
 ‘tatiy-pēṭha lūb prath-cīzuk^u manas drām’ 348.
- dopus tām¹ Rāwanan, ‘wōñ kyāh chuh tadbîr
 ‘korus bō-ti Rāma-tsandran sakth dilgîr 349.
- ‘korun yōd wārayāh Khar-dēv mōrun
 ‘rūt^un tām¹ Shūrpanakh tas sīna sōrun 350.
- ‘dōyim^u sōndarāh chēh tamisay bāgi āmūt^u
 ‘khabar chyā pōpiyēs kas āsi zāmūt^u 351.
- ‘tithis vōrōgiyēs dits^u titsh^u parī kām¹
 ‘gandith kūñ^u kōli tawa-nish kōna tshuñ^u tām¹ 352.
- ‘sarv-i-kad khōsh-yivūñ^u bāgüc^u yēmb^ar-zal
 ‘kanau būz^um amā chēm zan achēn-tal 353.
- ba-jinsan tan wanani yitha chēy achē-pōsh
 ‘kandēn-pēṭh jāy shūbyā tas t^ah kar hōsh 354.

¹ V.l. *gowuy*.² V.l. *ōwuy*.

- ‘ chih kōsam-pōsh-hih¹ tām¹-sānd¹ atha-khōr
 ‘ chih tim trëy zān¹ t^{ah} gānz^arāwukh chih mā tōr ’ 355.
- dopus tām¹ tōra phīrith, ‘chuy-na mōlum
 ‘ mē chum mōlūm tēli yēli ōs^u mōsum 356.
- ‘ gindan dyut^unam tyuthuy tīrāh chēh kyāh kath
 ‘ achiv wuch wuñē zakhman chum pakan rath ’ 357.
- zakh^am hōwun pāth^aras-pēth pān trōwun
 wodun wārāh tamis ahwāl bōwun 358.
- ‘ suh āmot^u āsi wuñ-kēn dar-jawōnī
 ‘ pazyā barbād diñ^u yish^u zindagōnī ’ 359.
- dopus tām¹ Rāwanan phīrith zi, ‘ tadbīr
 ‘ tagiyēy kēh ma kar yith kāmē takhsīr 360.
- ‘ t^{ah} chukh gamkhār zi kartam cāra-sōzī
 ‘ yitam sūtin yiman wuñ hēth ba-bōzī 361.
- ‘ tē chuy maṭi Rāma-tsandras viḥ suh hāwun^u
 ‘ yiyiy lāran tyuthuy gātshi tambalāwun^u ’ 362.
- dopus tām¹, ‘ tati yōdwai sās Rāwan
 ‘ jamā yin kar zi nin Sītā yēti Lākh¹man 363.
- ‘ tshoruy nāwāh panun^u mā mandachāwakh
 ‘ pozuy won^umay t^{ah} rājuth rāwarāwakh ’ 364.
- dopus tām¹ tōra, ‘ wuñ mārath ba-shēmshēr
 ‘ t^akān pakh chus bōh gōmot^u rājē-nish sēr ’ 365.
- wauani Mōrinj log^u, ‘ yōdwai yih mārēm
 ‘ narukh būgun^u dinam rākhēs-prakrēth chēm 366.
- ‘ mē yōdwai Rāma-juv mārēm diyēm kān
 ‘ paran gātsha “ Rāma Rāma ” athi yiyēm jān ’ 367.
- tih būzith Rāma-nāv mana-kin¹ gayēs rāy
 dopun, ‘ dēwa Vishnu-bawanas-manz diyēm jāy ’ 368.

- pakan gay war^an badalōvith Dandakh-wan
 wuch^{kh} Sītā bihith dīth^{kh} ba-gulshēn 369.

- nazar trōv^ūn wuchun tami jānawārāh
tilāvūc^ū tan ba-gardan mōkta-hārāh 370.
- dopun tas Rāma-tsandras-kun, 'ṭ^akan nēr
'khanjara yā tīra mārūn yā ba-shēmshēr' 371.
- tamis ḍīshith sapūñ^ū kaṭsāh sa bētāb
sapūñ^ū yitha nāra-sūtin khām sīmāb 372.
- dapyōv tāmⁱ Rāma-tsandran Lākhⁱmanas-kun,
'chuh Rākhyos^u jānawar kūh kyāh chuh ḍēshun^u 373.
- ṭ^ah bēh yiti rōchⁱ Sītā chēy hawālay
'bōh yot^u-tāmāth amis nith pōst wālay' 374.
- ṭsolus Mōrinj tas-pata ḡav suh lāran
kaḍith ḡari nyūn lōgun kōha-sāran 375.
- ba-tundī tīr lōyith sakth pōwun
maran-vizi rākhēsan bōna nāla trōv^ūn 376.
- tamiy kraki-sūty rākhēsan ḡūj^ū zi bunⁱyād
dyutun yēli rākhēsan 'Lākhⁱmana' karith nād 377.
- tyuthuy būzith sa Sītā lūj^ū wadanē
horun osh^u nār ḡonḍ^unas hiyē-tanē 378.
- dopun tas Lākhⁱmanas-kun, 'ḡatṣ ṭ^ah lārān
'kariv kath bōy^u-hyuh^u bōy^u chuy ṭṣhādān' 379.
- dopus Lākhⁱman-juwan, 'bēh, chēkh ṭ^ah mōsum
'ṭṣē kar chuy rākhēsan-hond^u vīh mōlum 380.
- 'dōyum^u kar Rāma-juv diyi yūt^u phārⁱyād
'trēyum^u kar kaīsī-hond^u tati jāy-ē-yimdād 381.
- 'chuh ṭsūryum^u rōz bēḡam kyāh chuh talwās
'zi ṭshun^unas pōst wōlith yūrⁱ hēth ās' 382.
- dopus tami tōra, 'kath ḡanz^arāv mushkil
'mē zōnum chuy khayāl-i-khām dar-dil 383.
- 'ḡōḍañ yim ōra-bāyēn-hāndⁱ chih atwār
'dōyum^u āsiy mē ḍīshith dil ḡiriphtār 384.
- 'trēyum^u trāwun^u ṭṣē bōy^u lāsⁱnay Shētrurgun
'yih ṭsūryum^u cāra kyāh ōsuy suh dushman 385.

- ‘apoz^u chuy yuth^u na ami rāyē wāra rāwakh
‘suh trōvith nāv tāmⁱ-sond^u mandachāwakh 386.
- ‘bōh māray pān vēh khēmay tsaliy zāg’
tih būzith Lākhⁱmanan pēth hyot^u dilas dāg 387.
- tsaṭith jāmay wadan tsāv jāngalan-kun
sapon^u paidā suh Rāwun jūgⁱ lôgun 388.
- angan basmāh malith āḡan-andar tsāv
athas-kēth āsa hēth ōhī karān āv 389.
- alakh-krakh lōy^unas lāran nēbar drāy
dapyōnas, ‘dān dim Rāmas lagiy āy’ 390.
- dopus tami, ‘gōm wan gūnd^unam dilas rēh’
dopus tāmⁱ, ‘wōth ṭ^akān Lankāyē-pēth bēh’ 391.
- dopus tami, ‘Rāma-tsandrun^u buth^u wuchuth nā’
dopus tāmⁱ, ‘khōsh gathakh ḍishith ts^ah Lankā’ 392.
- dopus tami, ‘gath ts^ah tath Lankāyē dis nār’
tih būzith Rāwanan tas hōw^u vēkhtsār 393.
- ‘ts^ah chēkh-nā parzanāwān āyⁱ gul-andām
‘gōsōn^u trāwun^u mē Rāwun chim dapan nām 394.
- ‘dayā kar wōn mē-pēth trāwun^u yih sannyās
‘thaway siwā karani hūras shurāh sās’ 395.
- yih kath būzith tamis Sītāyē gav gash
wanan, zan Rāwanas thōwukh karith khash 396.
- gōlābas sōsanuk^u hyuh^u rang tatiy gav
halab-ōyīna-hyuh^u man tas kañē-pēth pēv 397.
- chapith Yindrāza gav hēth amrētūc^u trēsh
Garuḍa-sandi bīma sarpau darbi dyut^u phēsh 398.
- tsōdūsh^u tsandrama Kītan kor^u awāray
wasith ākāshē pēy sōriy sitāray 399.
- taway tsandrama Kītan roṭ^u punim^u dōh
wuchun yēli sūrē woth^umot^u az-sar-ē-kōh 400.
- na-tay bōna dyūṭh^u sūrēn ‘yiy gathēm jān’
dyutun tsandrama mōkalōwun panun^u pān 401.

wūṭṣ ^u s yēli kāla-gaṭa nētran añuw ^u pyōs tuj ^u n kēshau raṭith ākōsh ⁱ hēth gōs	402.
ṭalan gav tyūt ^u wāwas wath kūr ^u n tang wanan, ākāsh sampon ^u sōsanuk ^u rang	403.
tithay wōth ^u shōr wanakēn jānawāran samith tim āy sōriy pān māran	404.

24. THE BATTLE WITH JAṬĀYU. RĀVANA BRINGS SĪTĀ TO THE GARDEN IN LANKĀ.

khabar būzith Jaṭāyū gav khabardār kaphas phuṭ ^o run ta lāran gav ba-yēkh-bār	405.
punim ^u ṭandras wuchun yēli hēth gaṭshan Kīth dopus tām ⁱ , ‘ōy mrath pāpuk ^u gowuy hīth ’	406.
diṭ ^u n krakh tas, ‘wōthuy kyāh yuth ^u andakār ‘kawau-bāpath gāras pananis dyututh nār	407.
‘kūr ^u th āwāra kami-bāpath parī-zāth ‘rumāh kar sab ^a r labanāwath mukāphāth ’	408.
kamī kēh kūr ^u na tām ⁱ tati zōr hōvin parau-sūtin paṭh ^a r-pēṭh wātanōvin	409.
ṭaṭān ôsukh raṭān ôsukh panjan-tal kalan dahan narēn wuhan kunuy ṭhal	410.
kūḍ ^u n shēmshēr ṭūri lōy ^u n sa tas-kun ṭaṭin tas par sēṭhāh lācār suh sampon ^u	411.
ūñ ^u n saktī tamis Sītāyē won ^u hāl ‘amis jānāwaras kētha-pōṭh ⁱ chus Kāl ’	412.
dopus tami, ‘rath mathīth pal dis ṭ ^a h dōrith ‘yih pal ṭhuni nēngalith zāniy na lōrith	413.
‘patav yēli Rāma-ṭandras bāvi ahwāl ‘wanith wōbarāvi ada buth ^u hōv ⁱ nas Kāl ’	414.
diwān ôsus barīth pal nēngalān ôs ^u gōbith yēli pēv suh tas ākōsh ⁱ hēth gōs	415.
niyēn yēli shēhr-i-Lankā wātanōv ^u n khaṭith ṭōñ ^u n raṭith dar-bāg sa thōv ^u n	416.
dyutun phār ⁱ yād tēli yēli sakth tyuth ^u ās tuj ^u n gāshēs gaṭa ākāshēs buñul ^u ās	417.

25. SEARCH FOR SĪTĀ AND MEETING WITH JAṬĀYU. 418–432

- wanani lūj^ū, ‘sūrē gōtsara kath garas gōm
‘karith zīwas ti zanmas wakri chum Bhōm’ 418
- Shēnaishcar Mīni ashṭum^u jāyē tas byūṭh^u
kaḍun^u sankāṭh tamis chuy dēn borun^u krūṭh^u’ 419.
- tamis Sītāyē yēli wulkā dashā āyēs
sapūñ^u āwāra tsūr^uy lōn^l-nyāyēs 420.
- Shōkhur tas lōn^l-tsakruk^u khōw^hr^l-kin^l byūṭh^u
gāshīth pardīsh tami krēchēr sēṭhāh ḍyūṭh^u 421.
- dapan, yēli Rāwanan gil rūṭ^ū sa zālay
ūñ^un Mandōdarī kūr^unas hawālay 422.
- dopun tas-kun, ‘rachūñ^u tsēy shēn rētan chēy
‘karus sīwā ts^h yot^u-tāmāth gāshēs lay’ 423.
- yih ōs^ūy say tamis-nishē ōs^ū zāmūts^u
wañāhas, ‘Rāwanas mārani āmūts^u’ 424.
- ‘lasīyēy yih vēwāh karith sōpani wan-wās
‘lasīyēy tōra yith Lankāyē kari dās’ 425.
- tih būzith tamī zalas manz-bāg trōv^ūn
lūb^un yēli biyē dubāray parzanōv^un 426.
- pryutshun ada tas, ‘ts^hh kām^l dōda-dām cyōv^ūkh
‘rūch^ūkh kām^l zuv dyutuy yēli māji trōv^ūkh’ 427.
- dopus tami, ‘chēs Zanakh-rāzas bōh zāmūts^u
‘chuh pozuy chēs bōh yīpis-sūty āmūts^u’ 428.
- dopukh yēli sīr sōruy pānawōñī
karani lūj^ū ada wuch^l wuch^l lēla ta wōñī 429.
- wadan Mandōdarī, ‘wōlinjē chōkh chum
‘wanun chuy byon^u wanun^u lāyēkh mē kar chum.’ 430.
- pagāh yēli sūrē khot^u tas zūn pēyē yād
athas-kēth hēth wōdañē wōth^u tēga phōlād 431.

25. THE SEARCH FOR SĪTĀ AND THE MEETING WITH JAṬĀYU.

- garaz yēli Rāma-juv^l Lākh^lman yīwan ḍyūṭh^u
dopun, ‘kyāh-tāñ sapon^u’, ḍokh^u dith pathar byūṭh^u 432.

- wuchani log^u dūri tāmⁱ Mōrinj gōlun
sēṭhāh sakṭi karith tas pōst wōlun 433.
- tulān aki tarapha yāñ ōsus ba-khanjar
gathan biyē tarapha tas ōsus barābar 434.
- dopus tāmⁱ rākhēsan, 'okuy karum phand
' zamīnas-sūty kijēv-sūtin karum band ' 435.
- dyutun tas shāph, 'gath guhⁱ-ryūnz^u sōpan
' wonuth suli kōna ', tāmāth wōt^u Lākhⁱman 436.
- dapan, Lākhⁱman-juwan yēli hāl bōwun
dapan chus, 'phal yēch āwāra sōpon^u ' 437.
- pakan gay gul riwan ḍīṭhikh diwan nād
grahon^u gav tsandramas hēth dād-i-bēdād 438.
- wadan gay wānⁱ diwan kōhan ta bālan
priṣhan gārān gay sub^ahakēñ^y sitāran 439.
- pakan nētrau chakan rath pān māran
sa gōmūt^u dāg thōvith dōn gulālan 440.
- wuchukh ḍyūṭhukh Jaṭāyū sakth gamnākh
pēmōt^u bar-khāk-i-gam jāman kārīkh cākh 441.
- wūñ^un shēchⁱ Rāwanūñ^u sōr^y timan-kun
wanith wōborun zan^am tas mōkth sōpon^u 442.
- dyutukh tas dāh matshan-pēṭh mōkth sōpon^u
pakan gay bōyⁱ-bārānⁱ tim kōhan-kun 443.

KIṢKINDHYA KAṆḌA.

26. THE MEETING WITH HANUMAT AND SUGRĪVA. THE DEATH OF BĀLI.

- karith gay cākh jāman khākh bar-sar
wuchukh tathiy kōhas-pēth ōs¹ wādar 444.
- timau yēli wuch¹ tulukh yūts^u nāla phār¹yād
dopukh, 'yim dēv chyā kina ādamī-zād 445.
- 'kamānāh hēth nakhas-pēth yim chih lārān
'yiman kyāh rōw^umot^u yim kyāh chih tshāḍān ' 446.
- Hanūmānan dopukh, 'kas kyāh chuh mōlum
'chih sāhēbzāda jōrāh lūk¹ mōsum 447.
- 'bōh chus zānan chih yim bārān¹ balāvīr
'zamīnas-sūty suwān ākāsh chih az-tīr 448.
- 'samandar tīra-sūty zan gāsa zālān
'pēwan yim athi dushman tas chih gālān ' 449.
- dopukh, 'prīshahōkh gāshith yim yōr kot^u āy
mēth^ar chyā kina shēth^ar kina yōd karani āy ' 450.
- pakan gav pāna Halmot^u hāl būzun
sēthāh khōsh gav biyēn paigām sūzun 451.
- onun Suḡrīv pādan-pēth paran pyōs
dapan, Suḡrīv wāḍaran pād^ashēh ōs^u 452.
- kūr^ukh shōdī diluk^u gam gōsa trōwukh
akis āk¹ pānavūn^u ahwāl bōwukh 453.
- dopus yēli Rāma-tsandran hāl-i-Sītā
wasith pēv bar-zamīn Suḡrīv az-pā 454.
- wonun tas-kun, 'tē chuy bēgāna dushman
'mē chum dushman sapon^umot^u bōy^u thav kan ' 455.
- dapan Suḡrīv, 'chum zyuth^u bōy^u Wōlī
'suh gari āsan bōh phēran bōl¹ bōlī 456.

- ‘ Māyōvī nôm^u rākhyusāh ôs^u yūts^ū kūr^u
‘ nazari-sūtin karān ôs^u parbatan sūr 457.
- ‘ nabūc^ū traṭh zan zamīnas-pēṭh pēwān ôs^u
‘ pēwan yim athi dushman tim khēwān ôs^u 458.
- ‘ khēyēn yēli wārayāh badrāh suh sōpon^u
‘ karani log^u āz^amōyish wāḍaran-kun 459.
- ‘ ūñ^un tsakh Wōliyēs, “ rākhyus bōh māran ”
‘ gayēs yēkh-bār āsⁱ bārānⁱ z^ah lāran 460.
- ‘ suh gāv kamzōr tsol^u gāras-andar tsāv
‘ tyuthuy lāryōs Wōlī path korun wāv 461.
- ‘ galis-pēṭh gārakis byūṭhus bōh pānay
‘ wəḥ^ārⁱ tati rath wuchum nēran nishānay 462.
- ‘ sēṭhāh yēli rath wuchum sōpon^u namūdār
‘ gūmān yīy gōm, “ Wōlī mūd^u dar-gār ” 463.
- ‘ sapon^u mushkyul^u dopum, “ kath chēh-na āsān ”
‘ tulum parbuth dyutum tamikis galis ṭhān 464.
- ‘ wadan phārⁱyād lāyan, “ wāhy Wōlī ”
‘ korum sārēnⁱ wazīran hāl hōlī 465.
- ‘ wadan tim pānzⁱ ta wāḍar ōsⁱ yēkh-jāh
‘ trēyum^u wārⁱhyāh sapon^u tām gāv suh paidāh 466.
- ‘ dopun, “ mōrum suh yēli gāras-andar tsāv
‘ “ dyutum tas ṭhāna dōn wārⁱhēn nēbar drāv 467.
- ‘ “ nēbar nērahō kawa thow^unam mē ṭhānay
‘ “ nēbar nīrith karan wōñ tāna-tānay ” 468.
- ‘ yih wōbarōwun wanith gar-bāra hēth gōm
‘ panūñ^u ōsith gayēm paradēn-sūtin kōm^ū 469.
- ‘ yih kēḥ ōsum tih pānas nyūn yēkh-bār
‘ logum lārani ta mārani tsōñ^ūnam lār 470.
- ‘ khotus yith parbatas-pēṭh chēs-na kāh bāth
‘ ṭhēnēs tēli kala yōdwai wāti yut^u zāth 471.

- ‘ dapan, path-kun Dōndōbh dēv mūsh^u mōrun
 ‘ tasond^u rath rūd-hyuh^u prath jāyē hōrun 472.
- ‘ Matang rēshⁱ rath wuchith dop^u, “ kāmⁱ yih kor^u pāph ”
 ‘ sēṭhāh tsakh khūts^u tamis ada yiy dyutun shāph 473.
- ‘ laḡan yith parbatas-pēṭh yāñ tasāndⁱ pād
 ‘ diyēs tēli Wōliyēs Yēm-rāza yith nād 474.
- ‘ taway asē ōs^u kūr^umūts^u yiti bēhan-jāy
 ‘ ts^h kar wōpāy pādan-tal chapani āy ’ 475.
- dopus tāmⁱ Rāma-tsandran, ‘ ḡatsh ts^h dis nād
 ‘ kariv tōhⁱ yōd yimay bōh kara yimdād ’ 476.
- dopus Suḡrīvⁱ, ‘ ḡōḍa hāwum panun^u zōr ’
 wuchun kranz Dōndōbhun^u tāmⁱ lôḡ^u tath khōr 477.
- ong^uji-sūtin korun tath tāmⁱ yishāray
 ḡathith pēv dūr tath ḡay pāra-pāray 478.
- wañōnas, ‘ yēli suh Wōlī zōr hāwān
 ‘ akiy atha-sūty sath kulⁱ alarāwān ’ 479.
- kamān tuj^u Rāma-tsandran zōr hōwun
 ḡilūñ^u-sūtin suh parboth^u dūr trōwun 480.
- tih ḍishith khōsh sapon^u Suḡrīv dil-tang
 dopun bōyis, ‘ nēbar-kun nēr kar jang ’ 481.
- tithay būzith suh Wōlī drāv lārān
 achiv-kinⁱ nāra-wuzamal ōs^u hārān 482.
- kalas dyut^unas akhāh bē-khōd wasith pēv
 khomun butarōts^u-pēṭh āyēs phaṭith zēv 483.
- suh ḡav phīrith sōkhas ōsus-na parwāy
 wōthith tas Rāma-tsandras-sūty korun nyāy 484.
- ‘ mē kar ōs^um khabar chukh yūt^u kamzōr
 ‘ mē shānan-pēṭh loduth biyē trōw^umot^u bōr 485.
- ‘ apoz^u won^utham apazis kan mē thōwum
 ‘ shōngith dushman dubāray wuzanōwun 486.

- ‘ṭ^{ah} sāhēb-zāda ôsukh nāz-parward
‘taway dar-wakt-i-mardī drākh nāmard’ 487.
- asan won^unas, ‘mē nō zōñ^um taphāwath
‘ṭē-sūty tas Wōliyēs laḡi tīt^u phursath’ 488.
- tuj^un akh pōshē-mālāh ṭhuñ^unas nōlⁱ
ṭ^akan sūzun dubāray, ‘yikh-na wōñ khōlⁱ’ 489.
- dapan Suḡrīv, ‘zōraki tīra mōrēm
‘ḡatshas yēli wōñ suh mā ada zinda chōrēm’ 490.
- dilāsāh dith suh ḡav biyē lōy^unas nād
tih būzith drāv Wōlī dyutun phārⁱyād 491.
- dapan, Tārāyē won^unas, ‘āyⁱ pahalwān
‘ma ḡatsh wuñ-kēn bōh khōṭsan chēs hēyiy jān 492.
- ‘khabar chyā Rāma-juv mā āsi zāmot^u
‘ṭē āsiy pōpiyēs mārani āmot^u 493.
- ‘ḡulēn ḡanḡ raz paran pēs ḡatsh wanus zār
‘wanus, “bakhcum mē āmot^u chukh ṭ^{ah} autār” 494.
- ‘Angod^u chuy ḡāsh cashman-hond^u suh sōzun
‘ḡōnāh bakhciy shēran sōpan tamis-kun 495.
- ‘ṭ^{ah} nay bōzakh suh nay sōzahan khaṭith rōz
‘ḡatshiyēy zuv panun^u won^umay ṭ^{ah} poz^u bōz’ 496.
- tyūtuy būzith sapon^u Wōlī ḡazaph-nākh
ba-tundī drāv jāman tāmⁱ dyutun cākh 497.
- ṭalani Suḡrīv log^u yēli ḡōs suh lāran
roṭun zōḡith dopun, ‘yāmāth bōh mārān’ 498.
- wuchun ākāsh-hyuh^u ḡanz^orun panun^u pān
dyutun tāñ Rāma-ṭandran zōra tyuth^u kān 499.
- wasith pēv parbatas-tal sōrma tas ḡav
wanani log^u Rāma-autāras, ‘ṭ^{ah} kan thav 500.
- ‘rochuth nāmard kētha mōruth dilāwār
‘ṭ^{ah} pōpī chukh wanan chiy “Rāma-autār” 501.

‘dyututh tīrāh khaṭīth rūḍuy na yinsāph
‘mē pāph ôsum-na kawa pānas hyotuth pāph’ 502.

dopus tāmⁱ Rāma-ṭsandran, ‘lōy^umay kân
‘taway böyis niyēth āshēñ tih chwā jān 503.

‘koruth aparād yuth^u tyuth^u kāñ karyā zāth
‘karan yōdwai wasith pēyi nab ta būtarāth’ 504.

tithay būzith Angod^u sūzun gāṇḍith gulⁱ
‘yih rāchⁱzēn wuñ mē pāpākⁱ phal panānⁱ tulⁱ, 505.

dopun böyis, ‘ṭ^ah gari rāchⁱzēn paran-tal
‘mē kor^u yuth^u tyuth^u mē wōñ ḍyūṭhum tamyuk^u phal 506.

wanith wōborun sapon^u dēha-nishē wōḍōsī
gāṇḍith nār tas sapon^u tāñ sōrgawōsī 507.

wuchukh nēshⁱtur khabar angāh naḡar ḡay
sapon^u Suḡrīv shāh tōṭhyōs panun^u ḡay 508.

chuh sath yiy yād rūz^{ūs} böyⁱ-sünz^ū kath
onun Angod^u tamis push^ēr^ūn wazārath 509.

dapan, tas böna böyⁱ-sāndⁱ shurⁱ ḡayēs ṭōṭhⁱ
rūch^ūn tāmⁱ böyⁱ-kākañ mājē-hāndⁱ pōṭhⁱ 510.

onun Halmot^u diṭ^ūn tas pēshkōrī
(balāvīras laḡas pādan bōh pōrī) 511.

ṭshuñ^ūkh Zāmōwanas trāṭⁱ-māl nōlī
kūr^ūkh tas maṭi mulkūc^ū kuṭawōlī 512.

SUNDARA KĀNDA.

27 THE DISPATCH OF THE SPIES. HANUMAT'S LEAP. HE REACHES LAŊKĀ.

dapyōnakh lōla-kin¹, 'shīshēn phiriv may
'aniv paigām Sītā kōr-kun gay 513.

'niyiv lashkar sūtin yētsi-kin¹ diyiv tshōh
'tshandiv samsār sōruy rāth tay dōh' 514.

asan tim drāy tshādith āy dīshēn
wuchukh yith manōshē-lūkan sōr^u han-han 515.

dachyun^u khōwor^u wuchukh sōruy pachyum^u pūr^u
tshonḍukh pātāl gātsh¹nakh cēshm-i-bad dūr 516.

patav-lākan timau bōna akh gōphāh ḍiṭh^u
wuch^ukh sūn^u nīla-kūn^u gōmūt^u sēthāh krūth^u 517.

atsith tath akh akis-kun thaph karān ōs¹
pēwan buth¹-kin¹ wasith tim zan marān ōs¹ 518.

wuchukh bāgāh gupith sōrgūc^u zamīnāh
palangas-pēth bihith akh nāz^anīnāh 519.

sarv-i-kad kōmathāh āshōb-i-ālam
pariyāh prazalavūn^u rūpas na kēh kam 520.

karān ōs^u taph shēran gōmūt^u Dayēs-kun
gamūt^u r^uts^u wāsanā mīlith payēs-kun 521.

dopukh tas, 'rōv^u Sītā Rāma-tsandras'
dopukh tami, 'āch¹ waṭiv wōtiv makānas' 522.

wacēkh yān cēshma mutsarāvēkh wuchukh rang
kōhistānuk^u makānāh akh sēthāh tang 523.

wōdōsī gay wuchukh akh tang jāyāh
mūth^ukh Sītā wōdañē ḍiṭh^ukh balāyāh 524.

suh yūt^u bōch^u ōs^u tih ḍīshith nagma tāmⁱ lôg^u
dopun, 'az Yīshōran kor^unam yutuy bōg^u' 525.

- Angud tāmāth wanani log^u Halmatas-kun,
 ‘ Hanūmānō yuthuy ôsuy Jaṭāyun ’ 526.
- tithay būzith suh jānāwar wasith pēv
 wanani log^u, ‘ pāra kār^lwam wāra wān^tav ’ 527.
- timau dop^uhas, ‘ suh kyāh wātiy pozuy wau ’
 dopukh tāmⁱ, ‘ būz^tav tōhⁱ thōv^tav kan 528.
- ‘ achēn-hond^u gāsh zan ôsum lökoṭ^u bōy^u
 ‘ tsolum trōvith mē tāmⁱ wōlinjē chōkh löy^u ’ 529.
- ‘ z^h bārānⁱ ôsⁱ zōrāwar pahalwān
 ‘ zēhan gayē āsⁱ karav sūrēs sūtin mān 530.
- ‘ ahankāran tulith niy kor^u pakhan wāsh
 ‘ tyuthuy tuj^u zōra wuph yuth^u wōtⁱ ākāsh 531.
- ‘ tulun tāpas tatsar sūrēs zi tsakh āyē
 ‘ dazani lāgⁱ par tamis rūd^usas bōh tsāyē 532.
- ‘ dādīs par tāpa-sūty rūdus na kēh hōsh
 ‘ zalas kina āgna-jōshēs log^u suh pampōsh 533.
- ‘ mē ôsum mōlⁱ kor^umot^u nāv Sampāth
 ‘ Jaṭāyun tas, dapan, mēlēm na wōñ zāth 534.
- ‘ tsōdāh shēth waīsi gay yēna yuth^u mē sampon^u
 ‘ wuchān āsam mē lōsan cēshma tas-kun 535.
- ‘ wuchan yēth-kun bōh chus tath-kun pēwan tāph
 ‘ bihith chēm tsōn hatan kruhan nazar sāph ’ 536.
- Hanūmānan wānis tas bōyⁱ-sāndⁱ kār
 sēthāh tōthyōv tamis-pēth Rāma-autār 537.
- wonun yāmāth tamis tāñēth wadun^u ās
 dopun, ‘ kari-nā mē-pēth tas bōyⁱ-sond^u pās ’ 538.
- parani log^u ‘ Rāma Rāma ’ nāv būzun
 wodun yūs^u lōla-sūtin mōkth sōpon^u 539.
- tithay pryuth^uhas timau Sītā wuch^uth-nā
 dopukh tāmⁱ, ‘ chēwa bihith dar-bāg-i-Lankā ’ 540.

- lobun Rāma-juv hrēdayē gav mōkth pānay
tamis Sītāyē-hond^u wonⁿnakh nishānay 541.
- borukh ānand wādar tim sōkhas bīṭh¹
wuch^ukh Lankā sōnūc^ū prawa bōna timau dīṭh¹ 542.
- ‘zalas-manz zan punim^ū tsandrama chēh kyāh kath
‘amā tot^u wātanuk^u mā kaīsi tākath’ 543.
- korukh tadbīr, ‘kati-kinⁱ ath labav tār
‘chuh dārⁱyāwāh tarun^u wuch Dayē-sond^u kār’ 544.
- parandan par phuṭikh dīshith marān ōs¹
kathā chē-na kēh shurāh hath kruh tarān¹ ōs¹ 545.
- salāh tshāḍan karan thūc^u tātⁱ timan wāh
ak^ali-kin¹ tim zalas mārani lāgⁱ thāh 546.
- wanani log^u akh, ‘dahan kruhan mē tākath’
dapan byākḥāh, ‘tr^ahan tāñēth chēh kyāh kath’ 547.
- dapan byākḥāh, ‘bōh namath kruh nimas tshāl’
dopukh Zāmōwanan, ‘vrēdd chus mē chum kāl 548.
- ‘natay yēli lūk^u ōsus bāla-bāwas
‘tuj^um ākāsh wōṭh akisay hawāwas 549.
- ‘bōh ōsus wāv hyuh^u ākōshⁱ phērān
‘mē dīshith ōs^u daitēn prān nērān 550.
- ‘niyēm wuh carkh gānz^arith martē-lūkas
‘wuchus rēsh¹ ākⁱ dīshith āyē tsakh tas 551.
- ‘dyutum tāmⁱ darbi-hond^u kān wuch tapuk^u zōr
‘mahābaliyēs yithis phuṭ^orun khōwor^u khōr 552.
- ‘tamyuk^u ōsum na gam wuñ tārāhōs tshāl¹
‘amā khōtān chus walanam asōr nāl’ 553.
- Angud tāñ wōṭh^u, ‘mē chum yāwun panun^u pūr^u
‘dimas wuñ wōṭh yimas shēhras karith sūr’ 554.
- Hanūmānan dopukh, ‘yāwun ma hōviv
‘bōh tāras tshāl yima tsintāyē trōviv 555.

¹ V. l. buḍith chus long^u gamot^u na-ta tārāhōs tshāl.

‘wuchiv yēli Rāwanas kyāh āv yiphlās
‘taras wōñ bōh karas wuñ sōr¹say dās’ 556.

wanani lāg¹ vird¹, ‘Halmot^u dōd cēwān ōs^u
wuchith sūrēs,’ dapan, ‘raṭonuy manas gōs 557.

‘diṣ^un ākāsh wōṭh sūrēn yīwan dyūṭh^u
‘dopun, “roṭ^unas,” Sumīras-tal khaṭith byūṭh^u 558.

‘yih kath tas kyāh tamis-nish Rāwanas zōr
‘ṣ^ah kēh wān¹zēs na yot^u-tāmāth khasēs bōr^u 559.

‘wuchith Sītā khabar hēth nēr ṭ^akan yūr¹
‘sa pānay zāni yēli yin dōh tamis pūr¹’ 560.

roṭun tām¹ Rāza-Rāmūn^u mōkh manas yād
wōthith gav ṭhāl hēth zan gav wōthith bād 561.

dapan, yēli sangara-pēṭha tām¹ zōra diṣ^u ṭhāl
sapon^u path pōñ^u tal gav zēr-i-pātāl 562.

tyuthuy yēli wāv hyuh^u Halmot^u wōthith gav
gāṭhith Lankāyē par Lankāyē-pēṭh pēv 563.

sēṭhāh boḍ^u āch¹darāh tati ḍēḍē-pēṭh ōs^u
gāṭhith Halmot^u tamis ōs^us-andar pyōs 564.

dapan, tas Rāma-ṭandras-kun gamot^u man
lobun war Halmatan trāmūv^u gayēs tan 565.

pakan gav ōs^u suh Sītāyē ṭhādān,
‘laban-nā lōla-cashmau mōkta hārān’ 566.

wuchun yēli shēhr-i-Lankā āshtaras gav
wanani log^u, ‘gāth yih kyāh cyōñ^u, hē Sadāshiv’ 567.

wuchun tath bāri-kani rōph sērē kañē sōn
bilhōrāk¹ tham jarith jawhar laban ṭōn 568.

paṭh^{ar}¹ rawakan wathor^umot^u lāla-yōkūth
sab^{az} tālav ta tārah mōkta jamrūth 569.

- wuchun darwāza sōna-tālav patyum^u wōj
pacēv-kani pariyē lōgith phōj-dar-phōj 570.
- hēr sōṭhkūc^u wuch^un sōr^uy sar-ā-pāy
dopun, 'sōrgas-andar Yindras na yitsh^u jāy ' 571.
- Dhanēsṭ-Kōmār Vishōkam ōsⁱ shēran
baran dārēn wōṭēn brāndan ta hēran 572.
- Vasanth-ādēkh shēh rēth nēth ōsⁱ bar-pāh
kamar-basta ci guldasta ba-yēkh-jāh 573.
- wuchun Yindrāza sōpon^umot^u suh gil-kār
sambālan sāta sātay dar ta dēwār 574.
- tatiy nēran totuy wātan prabātan
sandyā waktan ṣand^ar ōyith prabātan 575.
- timan-pēṭhⁱ-kinⁱ wuch^un tas Rāwanas jāy
tithis asōras manōshē-sond^u kyāh chuh parwāy¹ 576.
- wasav-kani rēshⁱ wuchin lāgⁱmātⁱ sitāran
laban wuchⁱ wuchⁱ laban zan mōkta-hāran 577.
- timan-pēṭhⁱ-kinⁱ wuch^un tas Rāwanas jāy
tithis asōras manōshē-sond^u kyāh chuh parwāy 578.
- wuchan gāv sārēniy bāhwānⁱ barūjēn
wathor^umot^u pharsh zan ākāsh han-han 579.
- sa Lākhⁱmī wuchta Lākhⁱmī kyāh wanan rūz^u
yiwan Brahmā karan chuy Ṭhōkuras pūz 580.
- wanith hēkⁱzyā Ogun tas ōs^u wāza
Kar^am muharir ta nōzir Dharmarāza 581.
- Shimāluk^u Wāv tati prath-sāta āsan
ḍuwan lath dāri-sūty āman ta khāsan 582.
- Warun^u pāñur^u yiwan tot^u pōnⁱ-pānay
dapan Dayē-gara Dashē-Rāwun bahānay 583.
- Kazal-wan cūkⁱdar zan tas chih mārān
nakhas-pēṭhⁱ zinⁱ-gēḍāh hēth pāna lārān 584.

¹ This verse accidentally anticipates verse 578.

- tithay Butarāth kaṇḍⁱ-hūr^ü-hish^u wuchiv tshal
liwan pānay prabātan Ṭhōkuras-tal 585.
- bihith tati Rōgiñā lōgith sa sañewör^u
timan sārēnⁱ sa Sītā wātanüc^u tör^u 586.
- yih kēṣhāh tati tih kar sōris jahānas
raṭith Yēm-rāza thow^umot^u kaid-khānas 587.
- yimay sāmāna yēli pānay tatiy ḍithⁱ
Hanūmānan, tamis pādan dimas mīthⁱ 588.
- sēṭhāh khōsh gav wuch^un yēli jān jāyā
dopun, 'karanöv^u kāmⁱ yīth^u Vishṇu-māyā ' 589.

29. THE BUILDING OF LAṆKĀ.

- dopus tāñ Nāradan, 'wuch kyāh karan Day
'Wumā-dēviyē dōha aki yēṣh yiy gay 590.
- 'shēran sōpūn^u Shiwas tami roṭ^u bahānāh
' "gāṣhēm āsun bēhun^u-kyut^u rōt^u makānāh " 591
- 'Shiwan yēli būz^u prayōv tas tiy yih khōsh gōs
'karith taph Rāwanan mong^umot^u yih gara ôs^u 592.
- 'Dhanēṣṭ-Kōmār Vishōkam mangānōwun
' "lodun gara tyuth^u," dopukh, "yuth^u tambalò-
wun " 593.
- 'pakan gay tim z^hh yēli sōruy tshanḍith āy
'Prazāpath jāyē-nish "prōñ^uy " dapith drāy 594.
- 'wuchukh yēli būtarāth sōr^uy barābar
'wōthith ākōshⁱ gay ḍyūṭhukh samandar 595.
- 'wuchukh pōñis-andar ḍyūṭhukh zuwāh jān
'dopukh, "kāmⁱ kyāh-sanā kor^umot^u chuh yuth^u
dān" 596.
- 'pryutshukh Brahmā-juwas, "sōruy yih zal ôs^u
' "zalas-pēṭh sōrga-dwārāh paida kar gōs " 597.
- 'dopukh Brahmā-juwan, "yēli nā Garuḍ zāv
' "lūj^us bōché gav wōthith Kashēpas-nishin āv 598.

- ‘ “ dopun mölis,—ts^{ah} kēṭshāh khyon^u t^akan dim—
 ‘ “ dopus tāmⁱ,—khēn ts^{ah} mad-host^u biyē akh krum. 599.
- ‘ “ trē-hath kruh thādⁱ chih tim tawa-nishē dōgan zīṭhⁱ
 ‘ “ karani lāgⁱ yōd sēṭhāh,—Garuḍan tithay ḍīṭhⁱ 600.
- ‘ “ tithay yēli wāv-hyuh^u zōgith gathhith pyōkh
 ‘ “ panjan dōn-tal tulin ākōshⁱ hēth gōkh 601.
- ‘ “ niyēn tot^u pārizātuk^u ōs^u yēti kuḷ^u
 ‘ “ wuchiv tāmⁱ mōsaman kyāh trāpajyār tul^u 602.
- ‘ “ duzōlis-manz tim hēth yāñ thūv^un zang
 ‘ “ gōbēra-sūtin kulis woth^u ts^asta akh lang 603.
- ‘ “ roṭun lang tōti-sūty, wuchⁱtav tasāndⁱ gōn,
 ‘ “ raṭēs yōdnai wasith butarāth gayēs bōn 604.
- ‘ “ onun pōñis-andar dōrith dyutun lang
 ‘ “ halani lūj^u būm biyē ākāshē-pēṭh Gang 605.
- ‘ “ languk^u gōḍ byūṭh^u pātālas-sūtin suv
 ‘ “ lanjēn ar^ahākh loḡ^u yuth^u sōponus zuv 606.
- ‘ lodukh gara Yīshōras yēli gayē hēmsā
 ‘ languk^u kūn^u āv lagi ath nāv Lankā 607.
- ‘ lūz^un titsh^u Lōkh yiṭsh^u ḍīṭh^uth tsē pānay
 ‘ wuchakh wōñ kyāh karēs Sītā wakānay 608.
- ‘ manōshē-lūkas andar yuth^u wājē-hond^u krēkh
 ‘ kūr^us prōvish Shiwan darmuk^u dyutun shēkh 609.
- ‘ tapīshōr rēshⁱ ta brōhman āy sālas
 ‘ timau darshun karith mang^u kūr^u na mālas 610.
- ‘ Pulastēs-sūty putur^u Lankāyē yēli tsāv
 ‘ Shiwan yāñ ḍyūṭh^u wārāh khōsh tamis āv 611.
- ‘ kūr^un pūzā ta pōtra-tsāl trōwun
 ‘ dopus, “ dakhēnā mangyūm kyāh kas gathshēm dyun^u ” 612.

- ‘dopus támⁱ Rāwanan, “Lankā gathēm diñ^u”
 ‘dopus támⁱ tōra, “diṭṭ^umay wuñ gathēm niñ^u” 613.
- ‘tithay diṭṭ^unas ta támⁱ kūr^unas hawālay
 ‘mōkalith mas korun lôgun suh zālay 614.
- ‘korun támⁱ sankalaph diṭṭ^unas sa dānay
 ‘samith sōriy diwatā ōsⁱ pānay 615.
- ‘suh Brahmā Sūrē Tāndrama Shiv chuh pānay
 ‘chēh kyāh kath tas-nishin dān ōs^u bahānay 616.
- ‘hēwan chuh mōshkh prath pōshēs baran lōl
 ‘sēṭhāh tsālan ta gālan chuy-na kāh byōl^u 617.
- ‘yēmau taph kor^u timan yēli gāv ahankār
 ‘dapan bōna rākhēsān dyut^unakh raṭith mār 618

30. THE STORY OF PULASTYA. THE BIRTH OF RĀVAṆA AND HIS
 BROTHERS AND SISTER.

- ‘korun tyuth^u tēli yēli yuth^u manas gōs
 ‘dōhay dēwan ta asōran yōd sēṭhāh ōs^u 619.
- ‘samayē aki yōd korun Yindrāza vīran
 ‘kōlav-kinⁱ āyē rākhēs-bāyē yīran 620.
- ‘yōdas Yindrāza gav pēv rākhēsān wāv
 ‘wuchiv kētha-pōṭhⁱ ts^añē-phati-tala tēngul drāv 621.
- ‘rēshwāh akh boḍ^u Pulastē ōs^u tas nāv
 ‘prabātas wōth^u nadiyē-pēṭh buth^u chalani drāv 622
- ‘sandūkhāh akh wuchun pōñis andar ōs^u
 ‘roṭun thaph dith andar wuchanuk^u manas gōs 623
- ‘wuchun mutsarith triyāh dīṭh^un harith prān
 ‘dōyim^u tas dōd cēwan kañēkhāh wuch^un jān 624.
- ‘kañēkh khōr^un ta mōj^u tamis tātⁱ trōv^un
 ‘athan-kēth támⁱ baṭhis-pēṭh wāra khōr^un 625.
- ‘niyēn pānas-sūtin gara wātanōv^un
 ‘garas pananis andar támⁱ wāra thōv^un 626.

- ‘kürⁿ támⁱ yiy pratigyā pānasay-kun
 ‘“ thawan gōbaras vēwōhⁱ āzⁱ,” manasōvⁿ 627.
- ‘sapūn^u tas tōth^u rūch^u támⁱ oṭha-nawa-mōs^u
 ‘baḍith būzⁿ sa ōkh^ur^u rākhēsēñ ōs^u 628.
- ‘wuchiv triyē-bāwa yēli tas āv yāwun
 ‘prasani lūj^u zyuth^u gōbur tas zāv Rāwun 629.
- ‘wuchukh tas dah-kala narē dah dōgañē wuh
 ‘mōcēr wārāh ta zēchēr sāsa-bādⁱ kruh 630.
- ‘wanith hēkⁱzyā tasond^u mōkh ōs^u aḡna-sond^u kōndⁱ
 ‘mōkhas-pēth dand z^ah zan ts^amarāvⁱ mōndⁱ 631.
- ‘manzali manz-bāg zangan yēli kaḍan kāḍ
 ‘wōtur^u-kun phēri dakhēnas-kun diwan tār 632.
- ‘tih ḍishith khūts^u ryosh^u dop^unas, ‘yūtuy pras.’
 ‘tamis-pata zāv Khara-dēv biyē rōṭas 633.
- ‘z^ah karmishṭh zāy rākhēs drāy tim tsōr
 ‘kalas-pēth hēng path-kun hālⁱ timan khōr 634.
- ‘dayēs hāwun^u chuh Rāwun wōkha-bunⁱyād
 ‘rum almāsāvⁱ kañūv^u tsam aḍijē phōlād 635.
- ‘logus yēli mas Kumbhakarnas tsūṭ^un nān
 ‘sēṭhāh ryosh^u khūts^u aḡnas támⁱ humun pān 636.
- ‘wuchiv vīduk^u asar gāv pēv Vibhīshēṇ
 ‘tamis-pata zāv biyē Dhana-Waish^ērawaṇ 637.
- ‘manas yiy gāv tamis tiy ōs^u hāwun^u
 ‘karun^u tas pāna gāv dēwāna Rāwun ’ 638.

31. HANUMAT FINDS SĪTĀ IN THE GARDEN.

- dapan, Nārad-rēshiy thūv^unas yih lādan
 (Hanūmānas bōh wandas cashma pādan) 639.
- pakan gāv ōs^u suh tas Sītāyē tsḥāḍān
 ‘laban-nā lōla-cashmau mōkta hārān ’ 640.

- wuchun bāgāh bihishtuk^u sōrga-dwārāh
wuchin tati ōsⁱ phēran daity wārāh 641.
- samēmātⁱ sārī samsārākⁱ tatiy gul
amā tath bāgwān kāway na bulbul 642.
- wuchun hyot^umot^u dilas-pēṭh dāg lālan
dapan, 'dūrēr bōnā chus yār tsālan' 643.
- ariñ hēts^ūmüts^ū nakhas-pēṭh dōn^ū-pōshēn
dapan jāphur^u gōlābas, 'chus-na pōshēn' 644.
- yēmb^ar-zal bara gömüts^u barg-i-kōsam
dapan, 'kōtāh zarith hēka cashma lōsam' 645.
- 'bab^ūr^ū bētāb gömüts^ū pān māran'
batakh-liṭis dapan dōn gul-i-anāran 646.
- laḍar-pōshēs dapan waṭa-phatⁱ ta zindōr
'phōlakh-nay pāna asē wātyā karun^u zōr' 647.
- wadan pampōsh, 'āsam cashma lōsan'
tamis shēmshēr hēth gav lāri sōsan 648.
- samith sōmbul sapon^u nargis rūṭ^un hiy
dapan tas kāripātⁱ, 'müz^ūlām myōnⁱ chi'y' 649.
- gōlābas ōs^ū lāyan nād maswal
'yitam chēm tūrⁱ-kun rātas dōhas kal' 650.
- garaza Sītāyē sōrgacē hiyē pēyē hāy
tyuthuy yuth^u pōpiyēn narakas andar jāy 651.
- wuchun tsāmōt^u dilas tas dūrēruk^u dāg
dapan, tāmāth suh Rāwun wōt^u dar-bāg 652.
- kulis-pēṭh khot^u Hanūmān tsāyi-hol^u byūṭh^u
yih kētsāh kor^u tīmau sōruy tih tāmⁱ ḍyūṭh^u 653.

- yēmb^ar-zala nāra-sūtin kārī-pātⁱ gay
pēyēs ōyīna-pānas ḍēshēwun^u khay 655.
- wanani lūj^ū Rāwanas, 'lānath tṣē lāriy
'bōh māray pān myōn^u bartā tṣē māriy ' 656.
- dopus tāmⁱ tōra, 'tāmⁱ-sond^u bīm kam hāv '
dopus tami, 'āy lasanūc^ū shēkh wōñ trāv ' 657.
- dopus tāmⁱ, 'gōtsh^u suh yun^u karahōñ bōh barbād '
dopus tami, 'yēli yiyiy yut^u tēli pēyiy yād ' 658.
- dopus tāmⁱ, 'kar chēh tas yut^u pōshēnūc^ū bāth '
dopus tami, 'kyāzi āham tsūri hēth rāth ' 659.
- dopus tāmⁱ, 'rōz khōsh wōñ gav suh wan-wās '
dopus tami tōra, 'yith Lankāyē kari ḍās ' 660.
- dopus tāmⁱ, 'rōz khōsh wādākⁱ shēh rēth sūrⁱ '
dopus tami, 'wōñ yiyēm bartā niyēm tūrⁱ ' 661.
- dopus tāmⁱ, 'wōth sōkhākⁱ sāmāna pairav '
dopus tami, 'cyōn^u dōkh ḍishith tṣētas thav ' 662.
- dopus tāmⁱ, 'myōn^u bōzun^u chuy ganīmath '
dopus tami, 'kar tṣ^h biyē dōh paishē phursath ' 663.
- garaz tas-kun wuchith yūt^ū gayē tamis hān
khabar chyā kōna push^ērōwun Dayēs pān 664.
- tamis Mandōdariyē yēli kōchi-kēth ōs^ū
rētan shēn-hünz^ū sa zan zāmūt^ū tamis ōs^ū 665.
- wanani lūj^ū, 'Rāwanas yōdwai bōh bāwas
'anith Sītāyē-hond^u zātukh bōh hāwas 666.
- 'yih mā mārēs bōh mā gātsha naraka-wōsiy '
tamikⁱ sōrⁱy lakhēn tas yād ōsiy 667.
- dopun tas Rāwanas, 'ruswā gātshakh-nā
'yih māriy pān ada aphsūs tṣ^h khēkh-nā ' 668.

33. HANUMAT ADDRESSES SĪTĀ. HER SONG OF JOY. 669-678

33. HANUMAT ADDRESSES SĪTĀ. HER SONG OF JOY.

tithay būzith suh Rāwun biyē nēbar drāv
Hanūmānan wuchun Sītāyē-nish āv 669.

gōḍañ tas-kun wuchith kath pāna bōw^un
kaḍith tas Rāma-ṣandrūn^u wōj^ū hōv^ūn 670.

achēn tami wōj^ū lōj^un gāsh biyē ās
mor^uāh ōsus gamot^u shēv bīyē zuv ṣās 671.

wōḍañē wōṭsh^u Halmatas-pēṭh ālowun pān
wandani lūj^u Rāma-ṣandrañē wājē zuv jān 672.

(Metre. Accentual.)

āwa bahār bōlū bulbulō
sōn^u wōlō barawō shōdī 673.

drāv kaṭh-kosh^u grazū pā-chulō
zara ṣālⁱ nō wōndākⁱ dōdī
wuzū nēnd^ari wuñē chēyē sulō
sōn^u wōlō barawō shōdī 674

kāwa-kumor^u wuchū pōshēnūlō
āv nālan zan phār^yōdī
bāwū dīlākⁱ gam-gōsa gulō
sōn^u wōlō barawō shōdī 675

nāwū man tan nērū sōmbalō
pēv zamīnas khat-i-āzōdī
pyāla hēth chēy yēmb^ar-zalō
sōn^u wōlō barawō shōdī 676.

hāwū darshun Yishēbūr^u wōlō
chim mē gōmātⁱ lōlan lōdī
shīshē karān chuy kōlakōlō
sōn^u wōlō barawō shōdī 677.

ṣāv sōth tay nab gav khulō
būtarōṣ^u-pēṭh ṣol^u phasōdī
ṭēka-batūn^u yirⁱkumi phōlō
sōn^u wōlō barawō shōdī 678.

hāwū prakāsh gāsh hō phōlō
 wuchū sūrēn phir^ū munōdī
 chēm nō yiwān rātas zōlō
 sōn^u wōlō barawō shōdī 679.

34. CONVERSATION BETWEEN SĪTĀ AND HANUMAT. HANUMAT DESTROYS
 THE GARDEN, AND IS CAPTURED BY INDRAJIT.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

Hanūmānan dopus, 'wuñ-kēn hēmav wath
 'dapakh yōdwai bōh tas-nish wātanāwath ' 680

dopus tami tōra phīrith, 'chukh ts^ah sāda
 'mē wātēm mōl^u Rāwun yiy chuh wāda 681.

'dūj^ūs yēli wāsanā ath yiy chuh dastūr
 'sōnas sartal ahankāras gathēs sūr 682.

'dōyum^u tas Rāma-tsandras rōzi pāmā
 'niyēn ada Rāwanas-nishē tsūri Sītā 683.

'ts^ah wantas myāñē zēvi yiy^ltan suh pānay
 'mē niy^ltan mōkalōvith kaid-khānay 684.

'suh gairath gōs kot^u kāwas dyutun kān
 'nīyēs wōñ Rāwanan zōnun yih āsān 685.

'gulāh tyuth^u yuth^u na jāman wāv tsāmōt^u
 'suh gul chukh-nā wuchan kyāh bara gōmōt^u ' 686.

parani lūj^ū, 'Rāma Rāma hāy yih kyāh gōm
 'kaman parazan r^ayēn-sūtīn gayēm kōm^ū ' 687.

yithay būzith suh Halmot^u tsāv dar-bāg
 dopun, 'tas Rāwanas thawaha dilas dāg 688.

'pagāh yin Rāma-Lākh^lman tim karan jōsh
 'bōh kūh kath jāyē rūzith āsa khāmōsh 689

'balāvīr abada-bādⁱ āsan timan-sūt^y
 'jamāh āmāt^l jamāh yin bīyē kōh kūt^l, 690.

yithay gānz^arith dopun, 'wuñē chum gānīmath
 'balāvīrī panūñ^ū hāwakh chēh phursath ' 691

tithay wōth^u tami bāḡākⁱ sōrⁱ tsandan-kulⁱ
kaḍani log^u mūla daitēn tsunani tulⁱ tulⁱ 692.

tyuthuy wōth^u shōr yēli tāmⁱ Rāwanan būz^u
Sakhāsōr rākhyusāh tāmⁱ phōj hēth sūz^u 693.

Hanūmānan timan yāḡar-pachinan
kajyēnakh lanjē byon^u byon^u tsari-bacan zan 694.

khabar yēli Rāwanan būz^{ūn} barābar
nēcyyuw^u sūzun sēṭhāh hēth phōj lashkar 695.

Hanūmānan, dapan, kārⁱ zōr paidāh
thūv^{ūn} na rākhesan lasanūc^ū wōmēdāh 696.

nēcivⁱ tāmⁱ-sāndⁱ, dapan, kārⁱ wārayāh tshal
onun tshōḍith dyutun dōrith panjan-tal 697.

panjan-tal hēth koḍun tān tāna-tāna
tithay yitha dach khēwan chiy dāna-dāna 698.

sēṭhāh yēli Rāwanan zōrāwarī ḍīṭh^ū
onun tshōḍith nēcyyuw^u zyūṭh^u hyuh^u Yindarzīth 699.

dopun tas-kun, 'tsē chuy-nā dāna yinsāph
'wuchan chukh-nā yih zamwāras pyowuy tāph' 700.

Yindarzītan niyēn lashkar sēṭhāh sūty
karani log^u yōd kathāh chēna māra ḡay kūṭⁱ 701.

dapan, tāmⁱ löy^ū phūsⁱ Halmot^u korun band
suh khōsh sōpon^u Hanūmānan korus phand 702.

sa phūsⁱ yāmāth tamis dōrith diwān ōs^u
panjau-sūtin tsāṭith tāmāth tsunān ōs^u 703.

tamis tāmāth yithay Bralmā-juwan won^u
'ts^ah raṭh phūsⁱ khōsh ma mōra chuy Vibhīshēṇ' 704.

raṭith tāmⁱ Rāwanas-nish wātanōwun
ḡaṇḍith tasandis palangas-sūty thōwun 705.

- tiy yām wuch^u Rāwanan sōpon^u sēṭhāh shād
wanani log^u bar-pisar, ‘sad āpharīn bād’ 706
- dopun asōran, ‘wōthiv thod^u wāra pōvyūn
‘baras-pēṭh pōst wōlith zinda thōvyūn’ 707
- Vibhīshēṇ āv ta lilā kūr^un tas-kun
dopun tas, ‘kar yih kōsid wāti mārūn’ 708.
- tithay būzith sapon^u krūdī suh Rāwun
matsar kor^u tām¹ Hanūmān hyotukh pāwun 709.
- timan asōran kamī mā kēh-ti zōran
amā harakath mulay kūr^unakh na khōran 710.
- tamannā yēli timan asōran panun^u sūr^u
wanan chih, zang tām¹ trōvith tshuñ^un dūr^u 711.
- kalas harakath kūr^un Rāwun wasīth pēv
paṭh^ari-pēṭha takht dār¹yāwas-andar gav 712.
- sapon^u raswā suh Rāwun yēli wuchun jōsh
Hanūmān pēv pathar zan gav suh bē-hōsh 713.
- dopun dar-bēkhōdī zan pōn¹-pānas
‘mē kar māran khalish kāsan jahānas 714.
- ‘tshunēm kūh-kus mē nōl¹ parbuth ba-gardan
‘laṭis kar nār gaṇḍanam zālanam tan’ 715.
- ṭ^akan gay parbatas sūrākh tōrukh
sapon^u ḍōṇḍūra, ‘Halmot^u-Ludr mōrukh’ 716
- onukh sōris jahānas phamb tshōrith
wolukh tas lacē dyut^uhas tīl dōrith 717.
- sapon^u yīrshād, ‘wuñ gatshi nār tas dyun^u
‘dazun^u hēyi jal^ad gatshi Sītāyē-nish nyun^u 718.
- ‘sa yēli dēshēs mashēs tēli Rāma-sond^u nāv
‘wadun^u hēyi, “kyāzi Halmot^u Lōki-pēṭh āv” 719
- ‘sa Sītā yēli dazan tas dēshi nāra
‘timan shēch¹ sōzi kāh yiyi na dubāra’ 720.

36. BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. 721-734

36. THE BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. SHE APPEALS TO
THE GOD OF FIRE.

- dazawun^u suh dīph hyuh^u Sītāyē-nish nyūkh
wanani lūj^ū, 'kyāh dēkas myōnis Dayēn lyūkh^u', 721.
- wadani lūj^ū yuth^u sapon^u sahlāb jōriy
bōh khūtsus gāshan ālam-i-āb sōriy 722.
- ashiki tami āwalana gayē nāvi manz-bāg
zinday zan gōḍ^u gayē tatsi tāvi manz-bāg 723.
- murani lūj^ū atha dōnaway wuṭh chēh tsāpan
'Hanūmānō t^{ah} wolukhō myōnⁱ shāpan 724.
- 'tsē gūnd^u nay rēh mē gonḍ^u nam jigāras nār
'shēran gāsha Ḍgna-rāzas wōñ bōh wana zār 725.
- 'Ogun-rāzō yih zālun mupht nō chuy
'chuh kōsid Rāma-tsandrun^u gōp^{ah} th nō chuy 726.
- 'yih mō zālun suhō ākōshⁱ tsē zāliy
'akiy kāna suh cyōñ^u rum-rāṭh gāliy 727.
- 'suh tām bōziy yih mā rōziy khaṭith wōñ
'mē yitsh^u rēh tāli-kinⁱ nēriy phaṭith wōñ 728.
- 'mē chēm tas Rāma-tsandrañē khrāvi-hūnz^u driy
'amis nō ṭōṭh^u biyē kāh tamis chuy 729.
- 'khēmā nō karay bōti, nō wōñ yiyēm ār
'mē sōpon^u asandi-khōta wōlinjē-pēṭh nār' 730.
- wanani log^u Ḍgna-dēv tas-kun, 'mē chēm pray
'karan tshēta wōñ tsē sākhyāth tath mē chum Day' 731.
- dopus tāmⁱ biyē, 'mōlum chum mē dātā
'wōpar chum na mē chum santān mātā 732.
- 'khabar chēm nā yih Halmot^u bābath^{ar} chum
'mē zālūñ^ū Lōkh biyē Rāwun shēth^{ar} chum 733.
- 'yih mā lōsēm kōmbaka-bāpath bōh yut^u ās
'kōmōrī dēka-būḍ^ū phōph mōj^u kyāh mās 734.

‘Ogun ada wāti push^érun Mahākālas
‘khalal yōdwai amis gatshi mō-yē-wālas 735.

‘ts^h mātā man panun^u wuñ sāwadān thaw
‘naniy sōn nāra nīrith yēli dazēs zav ’ 736.

37. THE BURNING OF LAŊKĀ. DEPARTURE OF HANUMAT.

dapān, Aḡnan ta Wāwan kor^u atha-wās
lūr^ukh Lankā zi kor^uhas sōrⁱsay dās 737.

yih ôsus sōn tih phuṭ^arun sangara-sūty
ganz^ari kus tath sōnas-tal daity gay kū^t 738.

dapan, kuni kuni ôsus tath tsandan-dār
phirōw^unas loṭ^u ta gōṇḍ^unas sōrⁱsay nār 739.

sēṭhāh wōth^u shōr kāh shēth pōr zōlin
satan gav sūr biyē tāmⁱ tsōr wōlin 740.

kathāh chēna kāh shēth kruh baḍⁱ panāhdār
karin rātas barābar wuch tasāndⁱ kār 741.

tyuthuy tāmⁱ rākhēsan jabrūth hōwun
bāhan burjan-andar akh burja thōwun 742.

wanani lāgⁱ rākhēsan, ‘samsār tshōṭ^u gav
tyuthuy Lankāyē shēhāras añēgoṭ^u gav’ 743.

kūr^un Sītā sa tāmⁱ añēgaṭē-manz lāl
korun tas Rāma-tsandras-kyut^u yih r^ot^u phāl 744.

diṭ^un yēli tshāl tāmⁱ Lankāyi-nishē drāv
tasūnz^u tīzī wuchith shērmanda gav wāv 745.

nakhas-kēth kōh hēth gav pēv barābar
totuy yēth parbatas-pēth ōsⁱ wādar 746.

38. HANUMAT'S REPORT TO RĀMA.

timau bor^u cāv yēli Halmot^u yiwān dyūth^u
gathith Sugrīwanis bāgas tshunukh lūth 747.

gathith won^u pād^ashāhas bāg^awānan
‘bōh kyāh kara chuy-na Hanūmān tsē mānan’ 748.

- h^anani Sugrīv log^u jāman tshēñ^us tūñ^u
 tih zōnun Halmatan r^uts^u r^uts^u khabar üñ^u 749
- wanani r^uts^u r^uts^u khabar log^u yāñ Hanūmān
 pakan gay Rāma-tsandras-kun khōshī-sān 750.
- tamis dīshith barani lágⁱ lōl akh akh
 karani lágⁱ sörⁱ tas manzil mubārakh 751
- dopukh Rāmas, 'Hanūmān bā-khōshī āv'
 barani log^u Rāma-juv Sītāyē-pēṭh cāv 752
- prishani log^u tas, 'sa Sītā kas gamūts^u dās
 'zinday chyā kina marith gayē kyāh banith ās 753.
- 'ts^h yēli wuch^unakh tsetas mā kēh korun myōn^u
 'sōkhas-pēṭh chyā tamis mā kaīsi-hond^u krōn^u 754.
- 'wadani lūj^u kina asān ōs^u Lōki-pēṭh bīṭh^u
 'mē mā tshāḍān yēli sa Rāwanan dīṭh^u 755.
- 'dopun kyāh, "wan gomot^u bartāh," chusā yād
 'asan mōkh ōs^u tas kina gōs bēdād 756.
- 'suh nā Lākhⁱman mē tas-nish ōs^u thōw^umot^u
 'tamis trōvith suh mēy pata ōs^u āmot^u 757.
- 'tasond^u mā gōsa kēh tami won^u bāyēn
 'bōh chus khōtsān amis tim yuth^u na lāyēn 758.
- 'sa dūz^umūts^u ōs^u-nā zala-and^ara nāra
 'wonun mā, "ōra-hashē kūr^unas awāra " 759.
- 'apoz^u chuna mājē mōlīs tsūri zāmūts^u
 'wonun mā, "kas bōh chēs bāgānⁱ āmūts^u " 760.
- 'khabar chyā rūz^umūts^u āsyā tamis zān
 'tih yāmāth wani tām biyē chēs tulūñ^u hān 761.
- 'wonun mā mājē-nish hashē-hond^u malāla
 'mē mā raṭi bab tasond^u kuni dōha nāla 762.
- 'wonun mā, "wardanau-kani būrza chum nōlⁱ "
 'bōh chus thāran tih mā būzum tasāndⁱ mōlⁱ 763.

- ‘ tsě dop^uthas-nā yih, “ gāv Day mandachāwun^u
 “ apoz^u poz^u wōrivyuk^u mālini bāwun^u ” 764.
- ‘ wonun mā, “ vēgi-pēṭha wanwās kūr^unas
 “ bōh ōs^us rōñ^u kawa-puṣhy dās kūr^unas ” 765.
- ‘ tih mā won^unakh, “ mē khōlī khēv wōpal-hākh ”
 ‘ wanan mā lūkh, “ kahanza rañē banith ākh ” 766.
- ‘ tih mā dop^unakh, “ mē trōvith gav shikāras ”
 ‘ kūr^un tami āwaṭhan sūras ta nāras 767.
- ‘ bōh chus gānz^aran yih kath mā gayē sēṭhāh tūl
 ‘ amiy kathi-sūty ṭhēnanas mālinikⁱ mūl ’ 768.
- wadan tāmⁱ tas wonun Sītāyē-hond^u hāl
 ‘ yih kyāh āṣṭsar kōna az-tāñ Rāwanas kāl 769.
- ‘ sa yiṣṭ^u āwāra gamūṣ^u tyuth^u kāh ma ōsin
 ‘ jal^ad Yīshōr gāṣhith tot^u vyād kōsin 770.
- ‘ kasam chum cyōn^u chukh prath chīza-nish pākh
 ‘ pēwan chēm yād wōlinjē chim gāshan cākh 771.
- ‘ wadan yūṣ^u gāshē-nishē ḍīṭh^um anyēmūṣ^u
 ‘ gamūṣ^u aphshōrda zan ākāshē pyēmūṣ^u 772.
- ‘ amā wuch^umas triyāh akh chēs waphādār
 ‘ rachan bēkas chēh tas zan mōj^u gamkhār 773.
- ‘ galan yūṣ^u zan chalan ashi-sūty jāma
 ‘ haran yūṣ^u osh^u paran ōs^u, “ Rāma Rāma ” 774.
- wanith tas tiy dopun, ‘ ṭsor^u bōz pānay ’
 wanan kēh kēh ditin tāmⁱ-sāndⁱ nishānay 775.
- tih būzith Rāma-juv bētāb sōpon^u
 suh nārūc^u rēh wuchith sīmāb sōpon^u 776.

YUDDHA KĀṆḌA.

39. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

- khabar gayē garm sōmbōrukh kushūnay
 kathāh Wōlī ta Zāmōwan namūnay 777.
- pakan mōkta chakan wādar ta tim pānz¹
 dapan kēh, ‘tshāl mārav,’ kēh, ‘tarav mānz¹’ 778.
- samith gay wōt¹ tati dyūthukh samandar
 wuchith pōñis parandan lāg¹ phuṭani par 779.
- karani log^u Rāma-juv Warunas madārāh
 ‘mē ath pōñis tsh^ah kuni-kin¹ hāv tārāh’ 780.
- dilāsāh karana-sūty būz^us-na Warunan
 tulun tāñ tīr, ‘zal zālan bōh han-han’ 781.
- Warun^u sōpon^u shēran kor^unas dilāsay
 ‘bōh cyōnuy band yot^u-tām zinda āsay’ 782.
- korun rad tīr wōtarā-khand-kun pēv
 sapon^u tati dākh dod^u sōruy sh^unāh gav 783.
- wonus Warunan, ‘dōbāh akh ōs^u āsan
 ‘chalan wast^r rēshēn jōgēn sán¹yāsan 784.
- ‘wanas-manz wādurāh ōsus Bolō nāv
 ‘khūts^us tsakh dōb^u wuchith yūts^u tas hasad āv 785.
- ‘wanani log^u tas dōbis, “mē-ti kēh chalān ās
 “chalakh-nay chāl¹māt¹ mē-ti kēh walān ās 786.
- “na-tay pōñis-andar tshunanay chalan-kūñ^u
 “wār¹hēs-tāñ gatshān āsiy-na zāh nūñ^u” 787.
- ‘mudā tas tiy korun dōb^u āv lācār
 ‘rēshis-nishē gav wadan tas yūts^u wonun zār 788.
- ‘korun tām¹ wākh, “yōsa kūñ^u Bol^u ba-dār¹yāv
 “barith pōñis-andar diyi tath gatshin nāv” 789.

- ‘ Sadāshiv chuyna rēshⁱ-sond^u wākh phirān
 ‘ yih kēh pōñis-andar tshun^u támⁱ tih yīrān 790.
- ‘ suh chuy wuñ-kēn diwan sinā-andar tshōh
 ‘ karan khādmath suh cyōñ^uy rāth ta dōh ’ 791.
- ti h būzith Rāma-juv kōtāh sapon^u shād
 wanani log^u bar-Warun^u, ‘ sad āpharīn bād ’ 792.
- baṭhis-pēth Rām-juv yēli phōj hēth gav
 tamis tāmāth Balāvīrun^u tsetas pēv 793.
- hukum yiy drāv, ‘ sōth^u gaṇḍanas diyiv tshōh ’
 athan-kēth pānzⁱ ta wādar āy hēth kōh 794.
- tulan pal Bol^u thāvin pōñis-andar tim
 gonḍukh sōth^u Lōki tāmāth bōna yih kor^u kāmⁱ 795.
- khōshī kūr^u sārēv^uy sōth^u jān kyāh gōs
 khajēr hath kruh ta zēchēr tōr hath ōs^u 796.
- dōhan trēn sōth^u gonḍukh tārⁱ tā cahil rōz
 trē-ālam jama āmātⁱ wāra poz^u bōz 797.

40. ANGADA'S EMBASSAGE.

- khavar yēli garm sēpūñ^u dūra-nazdikh
 sapon^u tsas Rāwanas gōs gāshē tōrikh 798.
- khavar būzith suh Rāwun gav khabardār
 khavar támⁱ kūr^u, ‘ gaṇḍiv Lankāyē dēwār ’ 799.
- Angud paigām hēth yēli gōs dubāray
 khotus zōj^un ta wōj^un wāra-wāray 800.
- dopus támⁱ Rāwanan, ‘ sir bāv kyāh chuy
 ‘ pathar bēh wan ts^ah ōkh^ur^u nāv kyāh chuy 801.
- ‘ pozuy wan kyāh chuh ōkh^ur^u kīna dar-dil
 ‘ tsē zōj^uth Lōkh ami-nishē kyāh tsē hōsil 802.
- ‘ panun^u kus chuy ts^ah kas-sūty chukh ts^ah kas zākh
 ‘ marani kina zinda rōzani kyāh karani ākh ’ 803.

- asān Angadan jawāb tas dyut^u zi dilkhāh
tyuthuy yuth^u Rāwanas tami-sūty gav dāh 804.
- ‘bōh chus tasonduy nadiyē-pēth yus karan shrān
‘angōchas walana ākh āyⁱ dēv-i-nādān 805
- ‘bōh ôsus dōd cēwan tami wakhta mōsum
‘moṭhuy kētha myōn^u buth^u kar wāra mōlum 806.
- ‘tithay roṭ^umakh yithay hūnis raṭan s^{ah}
‘na-tay yitha dōda-shur^u khūz^uras diwan t^{ah} 807.
- ‘dopus tāmⁱ Wōliyēn, “wōñ atha trāwun”
‘pazyā mē dushta wuñ-kēn zōr hāwun^u’ 808.
- dopus tāmⁱ Rāwanan, ‘kot^u gav suh Wōlī
‘zinday chwā kina kūr^un tāmⁱ jāy khōlī’ 809.
- wadan won^unas, ‘korun tāmⁱ cyōn^u hyuh^u pāph
‘hyotus zuv Rāma-tsandran kar t^{ah} yinsāph’ 810.
- dopus tāmⁱ tōra phīrith, ‘āyⁱ barādar
‘pisar nā kāsh^{ah}kē āsakh t^{ah} dōkhtar 811.
- ‘kēthau tas mōlⁱ-sond^u kartūth tē trōwuth
‘zinday ōsith marith kētha mandachōwuth 812.
- ‘tasond^u gara-bār kētha paradēn dyututh khyon^u
‘tē-hyuh^u santān tas mōlis pazyā zyon^u 813.
- ‘tē nay tākath yimay sūtin tē tot^u bōh
‘hēmāv tas khūn az-aphsūn-i-jādōh 814.
- ‘dimay hisa sāryukuy sata-kinⁱ baray lōl
‘gumān gāshi sārēniy biyē zinda gōs mōl^u’ 815.
- dopus tāmⁱ tōra, ‘kam-zātō yih mō wan
‘yinay gardan dinay wōñ Rāma Lākhⁱman 816.
- ‘pozuy won^umay chēyēy yēkhbālmandī
‘shēran sōpan ma kar kēh khōd-pasandī’ 817.
- tithay būzith suh Rāwun āv dar-jōsh
gonḍukh Angud dopukh tāmⁱ, ‘wōñ kariv hōsh’ 818.

wōdañē wōth^u tāj nyūnas pāna az-zōr
kalas dyut^unas akhāh sōpon^u sēṭhāh shōr 819.

jamāh rākhēs sapān¹ tas āvūr^ukh tan
ṣaṭan māran wōthith gav ṣhāla māran 820.

athas-kēth tāj hēth rāzas-nishin gav
shēran gav Rāma-ṣandras-pēṭh paran pēv 821.

41. VIBHĪṢAṆA REMONSTRATES WITH RĀVAṆA. HE JOINS
RĀMA AND IS MADE KING OF LAṆKĀ.

dapan, yēli Rāwanas tām¹ zōra nyuv tāj
Vibhīshēṇ tām¹ korun tami mulka yēkhrāj 822.

prithōnas tas, 'wanum yith kyāh chuh tadbīr '
dopus tām¹ tōra, 'pānas chuy ṣē takhsīr 823.

'sahal waziyāh kathāh akh ōs^u āsān
'sapon^u mushkyul^u ta mandachōwuth panun^u pān 824.

'sōkhas-pēṭh dōkh wuchith pānay pashun āy
'wuchuth shēmshēri-kun gardūñ^u kashun ōy 825.

'ṣē kyāh gam chuy yih gōluth rākhēsan byōl^u
'ṣ^uh chukhnā shōkh yith zōluth panun^u ōl^u ' 826.

wañānas poz^u nasīhath zahr-i-kōtil
wanun^u āsān amā bōzun^u chuh mushkil 827.

amiy kathi-sūty Rāwun shōr khyōwun
wadani log^u jahala-sūtin tāj trōwun 828.

korun āwāra tami gara-bāra-nishē gav
shēran gav Rāma-ṣandras pēṭh paran pēv 829.

dyutus tām¹ Rāma-ṣandran Rāwanun^u tāj
dopun tas, 'ṣēy dimay Lankāyē-hond^u rāj ' 830.

42. RĀVAṆA'S LETTER TO SUGRĪVA.

tabal wōy^ukh yōdas-pēṭh drāy khōsh-dil
pakan gay Lōki-kun manzil-ba-manzil 831.

tithay yēli Rāwanan paygām būzun
Shukāsōr wāḍaran hēth nāma sūzun 832.

mudā tām ¹ lodun Sugrīwas namaskār 'mē chum tiy yād Sugrīv mā mē chum yār '	833
wanani log ^u , 'myōn ¹ kām ¹ -sanā bāriy kan 'taway mārani āham hēth ts ³ h dushman	834.
'tih chuy-nā yād yēli tām ¹ bōy ^u mōruy 'tīh būzith rākhēsan wōth ^u sārēniy huy	835.
'tsē kūh kami sāta māriy chēy-na kāh bāth 'ganīmath chuy t ³ kan wōla yut ^u mē-nish wāth	836.
'ts ³ h yōdwai mēth ³ r chukh wōla yāwarī kar 'samith shētras hēmav khūn āy ¹ barādar	837.
'yiyiy nay wath yinas path tsal khaṭith rōz 'dazan chum dil mē tas-sūtin pozuy bōz	838.
'tsalakh nay dēsh ada carbas karay gūl ^u 'tamiy-sūty zāla yith Lankāyē zuwūl ^u	839.
'gāthiyēy zindagī gāthi ān mānūn ^u 'khabar kūr ^u may khabar gāthi shērth zānūn ^u	840.

sapon ^u dil-khastā tām ¹ māwāza tamyuk ^u lyūkh ^u korukh sar-basta Dashē-Rāwanas-nishin nyūkh	841.
mutsorun yiy porun cashmau horun khūn achar shēmshēr tath mazmūn chōkas nūn	842.
mudā yiy lyūkh ^u mot ^u , 'pāz ¹ -kin ¹ ts ³ h chukh dōst 'amā phyūrukḥ Dayēs wālun ^u paziy pōst	843
'chuh bē-parwāh dayāh wananūc ^u chēyā jāy 'sh ^u nāh kari sōr ¹ say tas kyāh chuh parwāy	844.
'chuh kyāh ada myōn ^u yā yih cyōn ^u tas gam 'gāthēs dār ¹ yāwa-nish akh pā-phyorāh kam	845.
'Niranzan boḍ ^u chuh Nārāyēṇ Nirākār 'karun ^u chus pāna lūkan-pēth ladan bār	846

- ‘ karun^u tas tiy tṣē rākhēs-wāsanā phīr^ū
 ‘ phyuruy man yēli kür^uy tām¹ Nāradan zīr^ū 847.
- ‘ khabar kar kēh tṣē chēy kas-sūty gayēm kōm^ū
 ‘ wuchan chukh triyē-nazari nōshē-hanzē zōm^ū 848.
- ‘ t^ah chukh pōpī tṣē kar shūbiy ogun hyon^u
 ‘ t^ah wātakh āch¹ kaḍith hōnēn zinday khyon^u 849.
- ‘ mē kyāh maṭi cyāñē gardūñ^ū cyōn^u zuv jān
 ‘ bōh panani pāpa-sūty chus hāl-i-hairān 850.
- ‘ chuh Nārāyēṇ wuchan sōruy yīh pānay
 ‘ khōshī ōs^us ta gav sōruy bahānay 851.
- ‘ chiyēy kēh zōr hāwān¹ hāv wuñ-kēn
 ‘ na-tay wōla gul¹ ganḍith līlā Dayēs wan 852.
- ‘ t^ah nay yikh ōy¹ ās¹ Lankā gaṭhiy hūñ^u
 ‘ aday tath pāph kēh tim cyāñē gardūñ^ū ’ 853.

44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKṢMAṆA.

- yih khath por^u Rāwanan yāñ pānasay yōt^u
 dapan, tāñ Rāma-ṭandrun^u phōj tot^u wōt^u 854.
- samandara Rāma-juv shēhras-andar tṣāv
 Angud sūtin Ogun Halmot^u Ludar-Wāv 855.
- khōw^ar¹-kin¹ tim z^ah zān¹ mārani lāgiy dēv
 dachin¹-kin¹ drāv Zāmōwanth Suḡrīv 856.
- pakan gav Rāma-juv ānd¹ ānd¹ zi palṭan
 ṭ^akan gav brōṭh sārēn pāna Lākh¹man 857.
- lüz^un Sītāyē shēch¹ ‘ ās¹ āy khōsh rōz
 ‘ hēmav zuv Rāwanas aki sāta poz^u bōz ’ 858.
- tithay yēli Rāwanan paygām būzun
 nēcyyuw^u zyūṭh^u-hyuh^u sēṭhāh hēth phōj sūzun 859.
- samith tim abada-bād¹ rākhēs ba-autār
 Yindarzītas-sūtin lāryēy ba-yēk-bār 860.

gathshan kēh vih karith ānd ^h hīr ^u lāgān pakan kēh warn badalith tsūri zāgān	861.
gathshan kēh nāra-wuzamal kēh gathshan d ^{ah} gathshan kēh ōs ⁱ hāpath kēh gathshan s ^{ah}	862.
sapān ⁱ kēh manōshy tim kēh pariyē kēh jin ḡb ^{ar} lāgan ta wālan rūd yā shīn	863.
yōdas yēli mīl ⁱ tim rākhēs ta wādar timan asōran sapon ^u zan kōri-khādar	864.
wuchith Zāmōwanas gairath sēṭhāh ās khūts ^u s tsakh yūts ^u ta mōrin sāsa-bād ⁱ sās	865.
Hanūmānan asōr yēli mōr ⁱ wārāh wanan chiṡ, Yindrazith boḡ ^u jōd ^u gārāh	866.
hasith gav bar-hawā tām ⁱ tīr trōvin sēṭhāh mōrin ta wārāh tsalanōvin	867.
wanani log ^u Rāma-tsandras-kun Vibhīshēṇ ' khabardōrī kariv gathi māra Lākh ⁱ man	868.
' yiyēs jōdāh karith dushman diyēs tīr ' gathhēs Halmot ^u sipar dyun ^u tiṡ chuh tadbīr '	869.
Hanūmānas wanani log ^u Rāma-autār ' ts ^{ah} sūty pakh Lākh ⁱ manas rōzus khabardār '	870.
ba-hēkmath rāth dōh tas sūty sūty ōs ^u kazāh yēli ās parhēzuk ^u mashith gōs	871.
nēnd ^{ar} pēyē Halmatis khōsh gav Yindarzīth barish lōy ^{ūn} ta say tas Lākh ⁱ manas bīth ^u	872.
garaz Lākh ⁱ man ba-zakhmī tīr-i-jādō sapon ^u bēhōsh hōshuk ^u tas na akh mō	873.

45. RĀMA LAMENTS. VIBHĪṢAṆA TELLS OF THE SAMJĪVANA PLANT. HANUMAT'S JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW. INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LĀṆKĀ.

khabar yēli būz ^ū maranūc ^u Rāja-Rāman mathani log ^u khākh kār ⁱ tām ⁱ cākh jāman	874
5	65

- wadani log^u zōra trōwun nāla-phār¹yād
dopun, 'kyāh kor^u mē ākāshēn yih bēdād ' 875.
- wodun, 'yiy rāza Dashērath gam khēwan gav
' tamis-pata pyāla zahruk^u Lākh¹manan cēv 876.
- ' amis pata pān myōn^u mārūn^u chuh āsān
' bōh marith pāna Sītā āsi hairān 877.
- ' tamis yān lukh wanan diyi nār pānas
' tyuthuy wadi yuth^u gāthān chala āsmānas 878
- ' tamyuk^u ōsum na gam yiy chum yiwān ār
' patav-lākan Vibhīshēṇ gav giriphtār 879.
- ' yih kyāh kari zāni wōñ kath jāyi rūzith
' diyēs kati sōkh suh Rāwun hāl būzith ' 880.
- wodun wārā, ' Baruth yod^u āsihēm yōr
' mē-pēṭh kar wātihēm yuth^u kaīsi-hond^u zōr ' 881.
- Vibhīshēṇ log^u wanani, ' tyuth^u āsi kus vīr
' kambar gāṇḍith dapas dawahāk¹ bōh tadbīr 882.
- ' chuh gāsāh akh wanas amrēth-sanzīwan
' kōhas-pēṭh rāth-kyut^u āsān shēmāh zan 883.
- ' anēy kāṭshāh gāthith sub^ahan prabātan
' sūrē-khasanay suliy gāthi zinda Lākh¹man 884.
- ' amā tot^u-tāñ gāthōn^u wārā chuh manzil
' shurāh shēth kruh tot^u biyē yun^u chuh mushkil ' 885.
- mandoch^umot^u ōs^u nā Halmōt^u ṭ^akan drāv
wōthith gav ṭhāla hēth zan gav wōthith wāv 886.
- rumāh akh parbatas-pēṭh wōt^u yēkh-bār
wuchun tath rākhēsau dith thōw^umot^u nār 887.
- tulun parbuth nakhas-pēṭh āv ākōsh¹
Wudas sōpon^u buñul^u tim lāg¹ karani kōsh¹ 888.
- Baruth bēdār sōpon^u tambalith drāv
wuchun ākōsh¹ yēli ḍyūṭhun ṭalan wāv 889.

- nakhas-kēth hēth tsalan zan sōna-sūnz^u Lōkh
dyutus tām¹ tīr ōs^us Rāwanūn^u shēkh 890.
- Hanūmānas suh Barathun^u tīr yēli āv
wuchiv kētha-pōth¹ pēv butarōts^u-pēth wāv 891.
- parani log^u ‘ Rāma Rāma kyāh yih bēdād
‘ yih jin chwā dēv chwā kina ādamī-zād ’ 892.
- tithay būzith Baruth gav nāla trāwan
priṭshan shēch¹ ōs^u suh nēth āwan ta kāwan 893.
- tasanzē zēvi bōy¹-sond^u yān nāv būzun
pathar pēv yūts^u wodun bētāb sōpon^u 894.
- wadan pryutsh^unas, ‘ chuh kyāh tas bōy¹-sond^u hāl
‘ mē tas-nishē dūr gōmot^u wōt^u yūts^u kāl ’ 895.
- Hanūmānan wonun tas hāl sōruy
‘ suh Lākh¹man Yindrazit¹ az rāth mōruy 896.
- ‘ tasandi lasanuk^u dawāh ath parbatas ōs^u
‘ tse dyut^umot^u tīr dōrith yit¹ wasith pyōs ’ 897.
- dopus Baratan, ‘ tamyuk^u nō yāra chuy gam
‘ bōh tīras-pēth tsunath tōrith ba-yēkh-dam 898.
- ‘ tulun parbuth karav yot^u-tān kuñ^uy kath
‘ bōh tīras-pēth ba-Lankā wātanāwath ’ 899.
- Hanūmānas tih būzith khōsh sapon^u man
wōthith gav kōh hēth pēv dar-ashukh-wan 900.

46. REVIVAL OF LAKṢMAṆA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF
KUMBHAKARṆA.

- Vibhīshēṇ āv ta tshōḍun nōsh-ē-dārōh
dyutun cyon^u Lākh¹manas tas tsol^u suh jādōh 901.
- sapon^u biyē zinda Lākh¹man dits^un āwāz
korukh Halmot^u Ludar tāmāth saraphrāz 902.
- suh wōth^u thod^u Rāma-tsandras gāsh biyē ās
khanjar hēth pāna wōth^u asōran korun dās 903.

- Vibhīshēṇ Lākh¹manas-sūty rūd^u pānay
tamis hōvin Yindarzītan nishānay 904.
- suh Lākh¹man-juv¹ karāṇay böz¹ yēli d̥yūṭh^u
khaṭith-pōṭhin raṭith mōrun harith byūṭh^u 905.
- Angud biye Zāmawanth Halmot^u Ludar Wāv
gathith pēy rākhēsan sahlāb zan āv 906
- sapon^u dēwāna Rāwun trān lōryōv
Yindarzītūn^u khabar būzith vēlaryōv 907.
- dapan, tas ôs^u bōywāh akh dilāwār
shēh rēth sūrith gathān ôs^u nēn^adri bēdār 908.
- sēṭhāh saktī karith suy wuzanōwun
wadani log^u tas panun^u ahwāl bōwun 909.
- achēn phash-phash diwan lāran yōdas āv
khēlis-manz-bāg pādar-s^ah zan tatiy tsāv 910.
- raṭan yēs tas tsātan zan s^ats kapar-thān
karan pārah dubāray kēh na tas jān 911.
- yiwan yus tas diwan dōrith ba-ākāsh
dapan, tas kēh na rōzan lasanūc^ā āsh 912.
- wuchan yēs tas buchān āch¹dar hēwan jān
tsalan yus tas walan zan mār-i-pētsān 913
- sēṭhāh mōrin ta wārāh dūr trōvin
raṭin wārāh tsatith tām¹ nēngalōvin 914.
- kūr^ūn tīzī ta khū^ū-rīzī karān āv
kārīn maidān khōlī zan na kāh zāv 915.
- wasith pēy sōr¹ wādar khyōkh hazīmath
tih Sugrīwan wuchun cashman khotus rath 916.
- khūts^ūs yēli tsakh sēṭhāh lāran tamis drāv
wōthith tas myūl^u yitha nāras-sūtin wāv 917.
- sapon^u ākāsh mēts^ū būmī sapūñ^ū kūñ^ū
tatiy mā Shēshēnāgas thar sapūñ^ū nūñ^ū 918.

kamān phuṭ ^u tīr sūrith phīr ^u shēmshēr ṭṣāṭikh jabajāma thaph löy ^u kh rāṭikh gēr	919.
garāh lath akh akis lāyan garāh mushth garāh buth ⁱ -kin ⁱ garāh biyē pusht-bar-pusht	920.
garāh gur ⁱ sōpanan yistāda rōzan garāh ṭṣāpan badan khūnī gatshan tan	921.
garāh tim zar-kakav lāgan khasan hyūr ^u pēwan pānay wasith yēli yūs ^u yiwan gyūr ^u	922.
garāh kaṭh sōpanan jabrūth hāwan diwan daka akh akis-kun kala chāwan	923.
satan dōhan satan rōṭ ^u n korukh jang ditikh pātāl pād ⁱ ākāsh-kun hēng	924.
patav-lākan asōr sōpon ^u zabardast dyutun dōrith pathar Suḡrīv gav past	925.
sapon ^u bē-hōsh yēli buth ⁱ -kin ⁱ pathar pēv kūr ^u s kōm Kumbhakarṇan hēth tamis gav	926.
raṭith yēli rākhēsan tyuth ^u pād ^a shāh nyūn Angud Halmot ^u patay gay yān timau ṭsyūn ^u	927.
sapon ^u sāthāh gatshith bēdār Suḡrīv wuchan hēth kōchi-kēth ôsus niwan dēv	928.
dandau-sūty nast rūṭ ^u nas dōn athan kan kāḍin tas mūla trōvin parbathāh zan	929.
ṭ ^a kan gav Rāma-ṭsandras-nish asān ôs ^u suh rākhyos ^u tyuth ^u karith lāran patay gōs	930.
pakan gav rath chakan yēli wāḍaran-mānz ⁱ wuchani lāg ⁱ tas buthis zan chis pēwan pānz ⁱ	931.
wuchan yim ôs ⁱ tim tas-nish chih khōṭsān ṭ ^a kan wōth ^u Rāma-juv tān tas dyutun kân	932.
Sumirāh hyuh ^u wasith butarōṭ ^u -pēṭh pēv phuṭ ^u s han-han ta āḍ ⁱ jēn sūr tas gav	933.

47. RĀVAṆA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE
MAKĒŚVARA LĪṄGA, WHICH RĀVAṆA LOSES.

khavar būzith tabar zan Rāwanas āy
sēṭhāh gav āsṭsaras ṭhāḍani log^u pāy 934.

sēṭhāh kōpyōv drāv ada pāna Rāwun
gayēs yiy bōd Dayēs tiy ōs^u hāwun 935.

khēwān aphsūs yūṭ^u ṭāpani log^u zēv
'mē tas kyāh won^u,' ṭētas pēv tas Sadāshiv 936.

sēṭhāh kōpyōv ada yēli pyōs talwās
onun pushpakḥ ta gav bar-kōh-i-Kailās 937.

shēran sōpon^u Shiwas won^u tāmⁱ ba-zōrī
padēn-pēṭh pāda-kamalan log^u suh pōrī 938.

wonun tas, 'Rāma-ṭandran kor^u mē bēdād '
ditin bārav wadan phārⁱyād-phārⁱyād 939.

paran-tal gav Mahādēwas paran pyōs
shēran sōpon^u prakḥ^oṭ^u Shiv pāna tōṭhyōs 940.

Makēshōr tāmⁱ dyutus, 'gāṭh Lōki nin rāṭh
'thawun tati Rāma-juv pōshiy na tātⁱ zāṭh 941.

'thawun yiti nith tot^u dushman yiyiy na
'amā yēti thāwahan tati thod^u wōthiy na ' 942.

Makēshōr sūty pānas yēli suh hēṭh āv
wuchiv kēṭha-pōṭhⁱ Nārod^u tas prakrēṭ^u ṭāv 943.

yih gav ṭhal, āv zal tas log^u wuchani dūr
dopun, 'kāṭhāh gōṭhum raṭihēm yih ṭhōkur ' 944.

wuchun buḍ^u brōhmunāḥ ḍyūṭhun yiwan tām
dopun tas-ḥun, 'ṭ^ah raṭh ṭhōkur mē zal ām ' 945.

dopus tāmⁱ tōra, 'dātā ōra-kani phēr
'mē chum manzil pakun^u wārā gāṭhēm ṭēr ' 946.

wonus tāmⁱ zār, 'raṭh yima pān nōvith
'dōyim^u gūr^u yēli gāṭhēm tēli ṭhun ṭ^ah trōvith ' 947.

roṭus tāmⁱ gāv suh Rāwun yēli nēbar drāv
pakani log^u zal tamis dārⁱyāv-dārⁱyāv 948.

sapon^u lācār wārāh log^u riwani
dits^un krakh, 'zōra zal āv kōra-kani ' 949.

dopus tāmⁱ brōhmanan, 'wōñ sūr^u wāday '
thowun ṭhōkur mōhalakh yistāday 950.

wuchiv kētha-pōṭhⁱ Rāwun tṣṣal^arōwun
mōñishōr gāv Makēshōr wōdañē thōwun 951.

lajyāv ada ṭhōkuras wārāh wandani rath
'wōthēm thod^u,' tāmⁱ mulay kūr^unas na harakath 952.

Makēshōr sūty nyunuk^u sūrus tamannā
tasallī gōs suh phīrith gāv ba-Lankā 953.

48. RĀVAṆA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTING
MANDŌDARĪ.

onun tṣhōḍith Shōkhur ōsus panun^u gōr
dopun tas, 'kyāh karav rūdum na kēh zōr 954

'chukhay gōr myōn^u pozuy won^umay tṣ^{ah} poz^u bōz '
dopus tāmⁱ, 'sankalaph kar wōth khaṭith rōz 955.

'yih chēy kath sath satan dōhan oḡun zāl
'zapith manth^ar lumun pōshiy na zāh kāl 956.

'ganz^ar yōdwai yih zaph kāh kari na wāray
'shētra-sandi mōkha tēli sōpani suh mārāy ' 957.

khonun son^u cāh tathiy-manz-bāg suy byūṭh^u
oḡun zōlun tamyuk^u d^{ah} bōyⁱ tasandⁱ ḍyūṭh^u 958.

gashith tāmⁱ Halmatas hyot^u hāl bōwun
'tṣ^{ah} gash Rāwun aḡna-pēṭha nōsh^ērāwun ' 959.

gayēs lārān Angud Halmot^u Vibhīshēṇ
wuchukh Rāwun tapas-pēṭh mūd^umot^u zan 960.

mulay thod^u wōṭh^u-na tas asōras dyutus mār
karani log^u zaph tapas tasandis namaskār 961.

- Hanūmānas wanani log^u yiy Vibhīshēṇ
 ‘ṣ^h gāṣṭh Mandōdariyē saktī sēṭhāh an’ 962.
- suh gav Mandōdariyē on^unas sitēzay
 wonun tas, ‘wōñ ṭhunay wōlinjē nēzay’ 963.
- porun tāmⁱ nā-sazāh Mandōdariyē-kun
 gāṭshith tami hāl sōruy Rāwānas won^u 964.
- ‘yiwān chim pānzⁱ ta wādar chim paran phāsh
 ‘ṭolum trōvith nēcyuv^u wōñ chēm kasūnz^ū āsh’ 965.
- wodun wārāh cashma-dula horun rath
 tih būzith drāv Rāwun ās gairath 966.
- dopus Mandōdariyē, ‘wōñ chum na tākath
 dōhay won^umay ta zāh būz^uth na kāh kath’ 967.
- dopus tāmⁱ Rāwānan, ‘yim Rāma-juvⁱ mōrⁱ
 ‘timau yim pāph kārⁱmātⁱ ōsⁱ tim hōrⁱ’ 968.
- wodun wārā dēkas pananis dits^ūn ṭsūnd^u
 ‘Dayēs ōs^ūm khōshī tapasiyē gayēm khūnd^u 969.
- ‘khabar chēy-nā Narāyēn pāna autār
 ‘mudā chum mōkth gāṭshun yiy chum karun^ū kār’ 970.

49. RĀVAṆA HIMSELF SALLIES FORTH. HIS DEATH.

- silāh sōruy onun sūtin tamis drāv
 dazan lāshⁱ zan grazan s^ah zan yōdas āv 971.
- kūr^un yūṭ^ū kāl tāmāth zōrawōrī
 dopun, ‘khēma vēh asōr gay māra sōrī’ 972.
- kunuy zon^u gav suh zan gōṭan-andar kāv
 gayēs h^ūñ^ū Lōkh yīrawūñ^ū sōpūñ^ūs nāv 973.
- sangara-pēṭha sūrē lūstus añē-goṭ^u gōs
 badan ōṭyuk^u amā pōlōdⁱ hoṭ^u gōs 974.
- tabal wōy^ūn yōdas-pēṭh drāv lārān
 horun osh^u wanani log^u tāñ, ‘wāhy Nārān’ 975.

samay sôruy wolun pānas kabāh zan
shēmala ākāsh būmi-khōta vēṭh^ū tamis tan 976.

kamān krūdūc^u kamand az-kām zi lōj^{ūn}
sipar māyāyē-sūty saktī sambōj^{ūn} 977.

rathāh dambuk^u lodun tath zīn ahankār
ṭ^akan gāv byūṭh^u sūras tal chapith nār 978.

wālin jaba-jāma r^ash lūbūc^ū dīts^{ūn} khūdⁱ
rathas lāgⁱ yīm lamani tim gam khēwan mūdⁱ 979.

wadan butarāth yēli badzāth ḍyūṭhun
sapon^u tas shēm dopun, ‘buth^u hāwa kas-kun’ 980

pakan yēli gāv wuchun sōrⁱsay jahānas
kunuy Rāwun ta pētarun pyōs pānas 981.

kamān krūdūc^u tuj^{ūn} yēli lāyihē tīr
dapan, tāmāth achēn tas bīṭh^u āndⁱhīr^u 982.

tih dīshith pānzⁱ ta wādar āy lārān
manas-manz Rāma-ṭandras ōsⁱ ṭhārān 983.

shēran sōpānⁱ paran Nārāyēṇas pēy
wuchith tas Rāwanas māzas lūj^ūkh rēy 984.

dapani lāgⁱ tas, ‘chuh Rāwun vīh hōvith
‘tyuthuy yuth^u sārēniy ṭhuni nēngalōvith 985.

‘mahārājā dayā kar chukh Nārāyēn
‘ṭhariy āsⁱ vēri gālⁱ ṭantāl sapon^u man 986.

‘samandar chukh ṭ^ah āsⁱ chiy pā-bubar zan
‘hawāwā dīth chuh dāwā māyē-sūty man 987.

‘tagān chuy Rāwanas-sūtin karun^u ṭhal
‘Nārāyēn rachta pananēn wōñ paran-tal 988.

‘chuh būgun^u yūt^u krēchēr kar chuh tākath
‘Nārāyēn hāv ṭ^ah r^aṭaras-kun panūñ^ū wath’ 989.

- padyau-pēṭha shēra kin¹ trôwukh amāma
parani lāg¹ pānz¹ ta wādar ‘Rāma Rāma’ 990.
- wadana-sūṭy pān nōvikh yūṭs^u wānikh zār
shēran gay Yīshōras trôwukh ahankār 991.
- saponukh sāwadān man gōlukh suh dushman
shēmīth nishē māyē santōshēs dīts^ukh tan 992.
- kanau kath bōz sōmana lag Yīshōras-kun
parun abyōs¹ r^ot^u hāviy suh darshun 993.
- nawakh prōnith thawakh yōdwai kathāh yād
galiy rākhyos^u ada sōr^uy tsaliy vyād 994.
- dapan, yēli Rāma-tsandran ḍyūṭh^u Rāwun
yēmau yuth^u wuch^u timan tyuth^u ôs^u hāwun 995.
- wanani log^u wāḍaran, ‘ath kyāh chuh cāray
‘asōr ḍishith gāṭhan būmiyē chih pāray 996.
- ‘waniv wuñ-kēn Kamis chiwa Rāwanān¹ zōr
‘aniv tas kala tsāṭith samayēs kariv dōr’ 997.
- dapan, sārēn¹ sapūñ^u tāmāth zabān band
humani lāg¹ pān āgnas yitha humān kand 998.
- kamān karmūc^u tuj^un tas Rāwanas-kun
nishānas pāpakis-pēṭh tīr sēz^orun 999.
- vētsārūc^u wath wuchith ḍyut^unas ba-gardan
ratas-sūṭy myūl^u tyuth^u-hyuh^u Dashērāwuṇ 1000.
50. VIBHĪṢAṆA INSTALLED AS KING OF LANKĀ.
- kūr^ukh shōdī munōdī drāy dith tāj
Vibhīshēṇ Lōki-pēṭh gav dharm-kā rāj 1001.
- dapan, yot^u tāñ chuh tāban sūrē tsandram
karun^u rājuth ba-Lankā kēh na tas gam 1002.
- raṭīth yēli tati timau sōriy asōr mōr¹
tatiy tim pānz¹ ta wādar zinda gay sōr¹ 1003.

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ. 1004–1017

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ.

- sapon^u yēli Lōki-pēṭh asōran yih samhār
dapan, phīrith pakan gāv Rāma-autār 1004.
- wandūc^ū sardī wuchith sardyōv bulbul
taway gul tshāḍanas kor^u tāmⁱ tagōphul 1005.
- ‘ tih mā zōnun harud atsanay gulālan
‘ wandas mā nāra-sūtīn cashma zālan 1006.
- ‘ babūr^ū tšēph dith khaṭith rōzan yēmb^ar-zal
‘ tithay yitha pōṭhⁱ sabzī kōla-baṭhēn-tal 1007.
- ‘ gul-ē-kōsam ta biyē waṭaphaṭⁱ ta zindōr
‘ tsalan pānas zēmistānas ladan bōr 1008.
- ‘ samith sōriy bahārākⁱ gul ba-dī-hāl
‘ wanduk^u bōzan khaṭith rōzan ba-pātāl 1009.
- gumān tas gāv, ‘ gulas mā kor^u wandan lūṭh
‘ na-tay wuch darm būgun^u zanm chuy krūṭh^u 1010.
- ‘ ṭakur dūrēr halab-shishēs kakur^u pyōs
‘ wanduk^u bahāna man tas pāna haṇd^aryōs 1011.
- ‘ manas mā gāv tamis Sītāyē kar-tāñ
‘ bōh chēs rātas tšōdūsh^ū tsandrama prazalān 1012.
- ‘ bō-nay nērakh chih tārakh pān mārān
‘ Sumīras sōrⁱsay chum sūrē tshārān 1013.
- ‘ sēṭhāh ōsus gamot^u tizuk^u ahankār
‘ chambas-pēṭh lūr^u gāyēs hyot^unas phambas nār ’ 1014.

52. MANDŌDARĪ AND SĪTĀ.

- dopun Mandōdariyē mātāyē yānē
‘ t^ah wantam kyāh mē ōsum karmalānē ’ 1015.
- dapan, tami lōla-sūty yith dop^u tamis-kun
‘ yithay-pōṭhin zau^am sōruy chuh būgun^u 1016.
- ‘ kaway-bāpath tšē lōj^uth nāra-wuzamal
‘ kēthay tsandrama khoṭ^utham tārakan-manz 1017

- ‘ kaway-bāpath wadan chēkh mōkta hāran
 ‘ kēthay sōsan koruth dōn gul-i-anāran 1018.
- ‘ kaway-bāpath tṣē lōguth aṣhka-pēcān
 ‘ matay wadtam kēthay khōruth razē pān 1019.
- ‘ kaway-bāpath yēmb^ar-zal bara kūr^ūtham
 ‘ horuth rath wārayāh bēb nāra būr^ūtham 1020.
- ‘ kaway-bāpath koruth sōmbul paraishān
 ‘ maran bulbul karān armān ba-armān 1021.
- ‘ kaway-bāpath tṣē wuñ nilyēy wōzālⁱ nam
 ‘ khēwan chēkh gam tṣē ami-sūty kyāh gātshiy kam 1022.
- ‘ kāmīy dop^unay, “ ma kar kuni sāta ārām ”
 ‘ kāmīy dop^unay, “ tṣē gātshⁱnay mandēñēn shām ” 1023.
- ‘ kāmīy dop^unay, “ tṣē lōlas yūts^u gātshiy hōl ”
 ‘ kāmīy dop^unay, “ tṣē dushman ōsⁱnay mōl ” 1024.
- ‘ kāmīy dop^unay, “ lōkūt^u āwāra sōpan ”
 ‘ kāmīy dop^u Rāwanas, “ hiyē-māl phōj^ū wan ” 1025.
- ‘ mē būzum hiy niyēm bōna nōgⁱrōyiy
 ‘ yih kāmⁱ yutsh^unay zinday gātshⁱnay judōyiy 1026.
- ‘ bōh nay wōñ cyōn^u gam khyon^u yūt^u tsālay
 ‘ pakum sūtin nimath karathas hawālay ’ 1027.
- wadan gayē lūj^ū wanani Mandōdarī zār
 wodun tyuth^u yuth^u narakan tṣhēta gātshan nār 1028.

53. MANDŌDARĪ’S LAMENT. SHE INTERCEDES WITH RĀMA FOR SĪTĀ.

(Metre, Accentual.)

- ‘ parayō lōla yētsi “ Rāma Rāma ”
 ‘ ma wōñ rōsh Rāma-tāandarō 1029.
- ‘ tṣ^ay chukh hiyē aṇd^aruk^u dāna
 ‘ yih chēy pāna yēmb^ar-zal
 ‘ kyāh kara bara kūr^ūtham khāma
 ‘ mav rōsh Rāma-tāandarō

- ‘ parayō lōla yēṭshi “ Rāma Rāma ”
 ‘ ma wōñ rōsh Rāma-ṭandarō 1030.
- ‘ gōlābō mav ṭalum trōvith maswal
 ‘ maswal pān nōvith chēy
 ‘ yēmb^ar-zal-pāna bādām-cashmō
 ‘ mav rōsh Rāma-ṭandarō
 ‘ parayō lōla yēṭshi “ Rāma Rāma ”
 ‘ ma wōñ rōsh Rāma-ṭandarō 1031.
- ‘ yih chēy butarāth ṭ^ah chukh nab
 ‘ mav diṣ dab dōḡun^u mār
 yih chēy tan ta ṭ^ah chēhas jāma
 ‘ mav rōsh Rāma-ṭandarō
 ‘ parayō lōla yēṭshi “ Rāma Rāma ”
 ‘ ma wōñ rōsh Rāma-ṭandarō 1032.
- ‘ Dashērāwun ōs^u mē bahānay
 ‘ bōh ōs^us pāna pariyē-zāth
 kawa zāna Dayēs khōsh kyāh āmō
 ‘ mav rōsh Rāma-ṭandarō
 ‘ parayō lōla yēṭshi “ Rāma Rāma ”
 ‘ ma wōñ rōsh Rāma-ṭandarō 1033.
- ‘ ṭ^ah ōsukh mājē māl^lshē-khānay
 ‘ yih ōs^uy pāna yēmb^ar-zal
 ‘ karmalāni yiy mē nēkhpūr^u ṭāmō
 ‘ mav rōsh Rāma-ṭandarō
 ‘ parayō lōla yēṭshi “ Rāma Rāma ”
 ‘ ma wōñ rōsh Rāma-ṭandarō 1034.
- ‘ yih chēy mājē-hūnz^u shīr-khārō
 ‘ āwāra gōmūt^u mālīni az
 ‘ cyōnam dōd biyē dāma dāma
 ‘ mav rōsh Rāma-ṭandarō
 ‘ parayō lōla yēṭshi “ Rāma Rāma ”
 ‘ ma wōñ rōsh Rāma-ṭandarō 1035.
- ‘ ōsus lāni drāyēm krāni
 ‘ karma-lōnⁱ myōnⁱ won^unam yiy
 ‘ dop^unam tas ti yiy lēchyāmō
 ‘ mav rōsh Shyāma-sōndarō

- ‘parayō lōla yēṭshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-ṭsandarō 1036.
- ‘gūṇḍ^ūmas kūñ^ū ṭshuñ^ūm kōli
‘mē dop^u zōli gāyēs-nā
‘shēhra lūb^ūtha kina kuni gāma
‘mav rōsh Rāma-ṭsandarō
‘parayō lōla yēṭshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-ṭsandarō 1037.
- ‘azalaki lāni ōyiy bāgi
‘ṭṣēy pata lāgi ṭṣōnz kyāh dāy
‘pās kar pitarēñē din mā pāma
‘mav rōsh Rāma-ṭsandarō
‘parayō lōla yēṭshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-ṭsandarō 1038.
- ‘hārān āyēs ashicē ṭṣāla
‘lāran sūty Sītā hēth
‘khōsh yiwawān¹ khōsh andāmō
‘mav rōsh Rāma-ṭsandarō
‘parayō lōla yēṭshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-ṭsandarō 1039.
- ‘kanāki myāni hē kanadūrō
‘bōh gūra-gūra karayō
‘dūra-phali myāni khōsh-kandāmō
‘mav rōsh Rāma-ṭsandarō
‘parayō lōla yēṭshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-ṭsandarō 1040.
- ‘haṭāki myāni hā mōktahārō
‘pōkhta-kāra kar mō hōl
‘guma-bōl¹ lōla cyāni āmō
‘mav rōsh Rāma-ṭsandarō
‘parayō lōla yēṭshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-ṭsandarō 1041.
- ‘guma-haṭi myāni būm kōpōnī
‘mūhani tīra mōr^uthas bōh
‘siyā-cashma chēy bādāmō
‘mav rōsh Rāma-ṭsandarō

54. MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. 1042-1053

- ‘parayō lōla yēṭshi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandarō 1042.
- ‘prakāshē-sūty yēli rōza hōshē
 ‘gōlābas gav kōṅga-pōshē-rang
 ‘dil gav sang ta tan gayē trāmō
 ‘mav rōsh Shyāma-sōndarō
 ‘parayō lōla yēṭshi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandaro’ 1043.

54 MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. RĀMA’S DOUBTS ABOUT SĪTĀ. THE
 GODS AND DAŚARATHA BEAR WITNESS TO HER PURITY. THE ORDEAL
 BY FIRE.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

- mudā Mandôdarī Sītāyē hēth gayē
 wadani lūj^ū Rāma-autāras paran pēyē 1044.
- wodun wārāh dopun tas, ‘myôn^u kar pāy’
 dopus tām^l, ‘gāṭh ṭṣē chēy Lankāyē-manz jāy’ 1045
- kūr^{ūs} tami lōla-sūty līlā sa būz^{ūn}
 dilāsāh dith tithay Lankāyē sūz^{ūn} 1046.
- dilāsāh dith sa yēli sūz^{ūn} ba-Lankā
 pakan gav lūj^ū pakani tas-sūty sa Sītā 1047.
- dopun Sītāyē-kun tām^l Rāma-ṭandran
 ‘ṭṣē-kun wuch^l wuch^l mē wārāh man chuh haṇd^aran 1048.
- ‘gōḍaṇ tām^l rākhēsan dar-dil kūr^{ūy} jāy
 ‘ṭhētyōy mā man tamyuk^u mā chuy ṭṣē parwāy 1049.
- ‘dōyum^u ōsuy sēṭhāh gōmot^u ahankār
 “‘mē-pēṭh dēwāna gōmot^u Rāma-autār” 1050.
- ‘trēyim^ū trīvarna ōs^ūkh-nā ba-Lankā
 ‘dapan sōriy, “kūñ^{ūy} zūñ^ū ōs^u Sītā” 1051.
- ‘yih ṭūrim^u cyōn^u buth^u ḍīshith ḍolum man
 ‘ṭhēñ^y yōrī ṭhēnith wōñ gōs dushman 1052.
- ‘mōhōbath gav kathāh sūrum tamannā’
 tih būzith lūj^ū wadani kōtāh sa Sītā 1053.

- dopun tas-kun, 'satüc^ü sökhī anay wõñ
' triköṭi dēwatā söriy anay wuñ ' 1054.
- wuchun ākāsh-kun wütsh^u tōra wõñ
' chēh pāpau-nish judā yih lāl-i-kōñi ' 1055.
- pryutshun Sūrēs tāmiy wārā kasam hōvⁱ
' yih chēy nirmal apoz^u dōrzan hēyin nōvⁱ 1056.
- dopun Yindras, 'pozuy Nārān-nēmātⁱ wan
' mē mā zāh Rāma-ṣandras-rost^u ḍolum man ' 1057.
- kasam Yindrāza hāwan, 'tā-ba-ī-hāl
' kañēkh Sītā mē chum sākhyaṭh Mahākāl ' 1058.
- wadan Sītā dapan tas, 'chukh ṭ^ah autār
' kasam chum yiy ṭē-path gāṭsha nēnd^ari bēdār 1059.
- kasam chum yiy paradēn-nish lagēm pām
' kasam chum brōṭha bēh bar-pharsh-ē-ārām 1060.
- ' ṭē-rostuy kus dōyum^u ṭ^ay chukh trēkāran
' yēman rātas dōhas söriy chih ṭhāran 1061.
- 'kasam chuh yiy ṭē-rost^u-ay kāñ mē khōsh ām
' sahā āsum mē wõñ kāsūm parüz^u pām ' 1062.
- wodun yüt^ü, gōs Dashērath rāza paidā
dopun gōbaras, 'pozuy nirmal chēh Sītā ' 1063.
- wonus tāmⁱ Rāma-ṣandran, 'āyⁱ Dil-ārām
' wanay wõñ poz^u taway āsakh na bad-nām 1064.
- ' üñ^uth yēli shroṭarüc^ü sökhī dyututh lāph
' ṭ^ah atsh nāras-andar sōruy ṭaliy pāph 1065.
- ' sēṭhāh r^ot^u won^u sarāphas-kun sōn^arⁱ bōz
' "naniy sōn nāra nīrith yāra khōsh rōz" 1066.
- ' ṭ^ah atsh nāras-andar yod^u chiy ṭē r^atⁱ gōñ ' 1067.
- ' tatiy gāṭshi sara sartal āsi yā sōn ' 1067.
- shēmāh gardan gayēs hūj^ü lūj^ü wadani
' tih zānakh yēs yih bani tas kyāh sapani ' 1068.

- munödī drāyē yiy nōsūri lod^u trān
balin yā nār zōlin tas chuh tiy jān 1069.
- wadan Sītā jamā gay pānzⁱ ta wādar
ogun shītan kruhan sōpon^u barābar 1070.
- dapan kēh, 'nāra dazi wuñ pōparis tan'
dapan kēh, 'āsi wuñ prazalan shēmāh zan' 1071.
- dapan kēh, 'tsāyē sōrgüc^ü hūr nāras'
dapan kēh, 'wāti wuñ mā sōrga-dwāras' 1072.
- dapan kēh, 'asōra-sandi-putshy gōs yuth^u hāl'
dapan kēh, 'pariyē wuñ áchⁱdar walēs nāl' 1073.
- dapan kēh, 'kyāh-sanā kyuth^u-hyuh^u banēs rang'
dapan kēh, 'dūr^u yuth^u duniyāh gathēs tang' 1074.
- dapan kēh, 'Rāma-tsandran hyot^u amis khūn'
dapan kēh, 'nēri wuñ zan abra-tala zūn' 1075.
- dapan kēh, 'yiy chuh tas yēs pāph āsan'
dapan kēh, 'kūh na karmüc^ü hān kāsan' 1076.
- pakan gayē pāna āmüts^ü Mōha-māyā
pakan phīrith wuchan chēy tsāyē tsāyā 1077.
- pakan gayē pāna yīran āyē Sītā
tithis nāras-andar zan wüts^ü ba-daryā 1078.
- karan mōrchala ös^üs nāra-pēthⁱ rēh
'wanday rath kath karum sāthāh atiy bēh' 1079.
- dazith gav tas wuchith sōruy tsandan-kāth
sa tizüc^ü rēh wuchith d^ah tsol^u diwan lāth 1080.
- suh gairath nār dīshith path gav az-nūr
gayēs kēh ts^anē kēshāh basm kēh sūr 1081.
- riwan Sītā pēwan tas-pēth tēngal * kūtⁱ
raṭan gul zan tsatan kōsam athau-sūty 1082.

- dazith yēli nār gāv tā cār-dah rōz
 tšōdūsh^ū tsandrama sōpon^u mäh-i-dilsōz 1083.
- achēn lūj^ū zūn wuchⁱ wuchⁱ tsandramas-kun
 wanani lāgⁱ, 'kami sangara hāvi darshun' 1084.
- sapon^u tsandrama zan shāmas namūdār
 wuchith tas-kun tsolukh sārēn gāṭakār 1085.
- wuchukh tas krūd gōmot^u ḍēka-nishē dūr
 dopukh, 'Lākhⁱmī chēh mā Brahmā-juvūn^ū kūr^ū' 1086.
- sōnākⁱ wast^{ar} walith yēli drāyē Sītā
 shurāh sāmāna tamī ānⁱmātⁱ sarāpā 1087.
- wōnduk^u tsol^u gōsa gam sapūn^ū sōkhas-tal
 gōlābas mīj^u biyē bāgüc^ū yēmb^{ar}-zal 1088.
55. THE COMING OF SPRING. RĀMA'S RETURN TO AYŌDHYĀ.
- tsalith gāv shin rūd^u tshēph dith suh dar-kōh
 zēmistān sūr^u sōtānⁱ āy r^{at}ⁱ dōh 1089.
- raṭith tas yirⁱkumis dītⁱ nyövⁱ paizār
 ariñē-pōshēs sapūn^ū hiyē-māl bēzār 1090.
- wonuy yiy tēka-baṭañēv gili-tūryēv
 wuchith tas sōsanās āmūt^ū phaṭith zēv 1091.
- asani lāgⁱ pānavūn^ū waṭa-phātⁱ ta zindōr
 kōngās wuch pōparay rūzith gāyēs khōr 1092.
- laḍar-pōshēn anāras kor^u gulis myūṭh^u
 wanan kanṭhas, 'hasa, asē kaīsi mā ḍyūṭh^u' 1093.
- asan kōsam khasan zuv handi-pōshēn
 tsasan zambakh wadan māswal chēh tōshēn 1094.
- yih pampōshēs dapan hiy-āsmōnī
 'mē-sūty kēṭshā thavūn^ū gāthi pōrⁱzōnī' 1095.
- bab^{ur}^ū lāran tabar hēth gair-ē-jinsan
 mōshka-sūtin tshonḍun samsār zi han-han 1096.
- wōzālⁱ-pōshau-sūtin yēli sabz gāv kul^u
 gulan-pēṭh tshālā māran chuy suh bulbul 1097.

UTTARA KĀṆḌA.

56. RĀMA'S RETURN TO AYŌDHYĀ.

sapūñ^u yēli sabza sabzī sōr^u butarāth
yēṭshāh sōpūñ^u garas tas drāv r^ot^u sāth 1098

wōthith ākōshi gav bar-takht-i-Rāwun
pakan Yindras thēkan nēhadāv chuh hāwun^u 1099.

ṭ^akan tot^u wōtⁱ yēti-nā ōs^u tas mōj^u
suh wōtith wōt^u Lākhⁱman sūty hēth phōj 1100.

bihith gam hēth sēthāh mātā Kusalyā
asān āyēs wanani lūj^u tas Sumitrā 1101.

57. SUMITRĀ'S SONG.

(Metre, accentual.)

‘hāryēy bōz pōshēnūlūñ^u bōla-bāshē
‘āshē-rastēn gāsh haiy āv 1102.

‘dam chuh duniyāh ṭaṭith wālawāshē
‘zāla lāgⁱ rāzahams kathī kan thāv
‘Rāma-juvⁱ shēchⁱ haiy lūz^u anda-gāshē
‘āshē-rastēn gāsh haiy āv 1103.

‘brūṭhim^u āsh chēy nēnd^ari nāshē
‘sēnd^ari-tham sōn^u āgan ṭāv
‘hada-rost^u dila tas kar talāshē
‘āshē-rastēn gāsh haiy āv 1104

‘lalawun lāla-phol^u ma kar shurⁱ-bāshē
‘sulawun sulavith hāl tas bāv
‘mōlawani gāthi nyun^u phōlawani gāshē
‘āshē-rastēn gāsh haiy āv 1105.

‘pātāla khot^u kina, woth^u ākāshē
‘prakāshē tasandī-sūty dāg haiy drāv
‘nāv chus azalayē abadāki gāshē
‘āshē-rastēn gāsh haiy āv 1106

‘wōthtay bōzī kartas zōrī
 ‘Rāma-juv bōzi-nā yiyi-nā sōn"
 ‘zāra-pāra kartas bōzi-nā bāshē
 ‘āshē-rastēn gāsh haiy āv’ 1107.

‘Kikī ta Kusalyā āyē brōṭha lārān
 ‘būzukh zi Rāma-juv ta Lākh¹man āv
 ‘kan thav kathan bōzta bōla-bāshē
 ‘āshē-rastēn gāsh haiy āv 1108.

[Sumitrāyē dopⁿnakh, ‘wān¹tav wāray
 ‘apozⁿ chwā pozⁿ chwā Rāma-juv sōn"
 ‘añēgoṭⁿ gōmotⁿ ōsⁿ āv wōñ gāsh
 ‘āshē-rastēn gāsh haiy āv’ 1108a¹.

pāna tām¹ korun darm ta dāṇay
 nāgarāk¹ lūkh gay traph^ath sōriy
 jānawār bōlani lāg¹ karēkh bōla-bāshē
 āshē-rastēn gāsh haiy āv 1108b.

samith sōriy āy totⁿ lārān
 dēwatā sōr¹ tōtā karanē lāg¹
 sārēv^y samith wonⁿ, ‘āv az prazi gāsh
 ‘āshē-rastēn gāsh haiy āv’ 1108c.

kāmadīni s^ah āv gāsa hēth pānay
 shāl gūb^ū hōr^ū brōr^ū āsa yēkh-jā
 sōriy chih karan panañē bōla-bāshē
 āshē-rastēn gāsh haiy āv 1108d.

gyāna zōnⁿ sārēv^y gyānawālēv
 āmotⁿ chuh Bhagawān pāna zanmas
 bāhan sūrēn-hondⁿ chuy tas prakāsh
 āshē-rastēn gāsh haiy āv 1108e.

Rāma-juv yēli byūṭhⁿ takhtas pānay
 dēwatā sōriy samith āy

¹ Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma's return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 99.

prath jāyi sōpān¹ nagma ta nācē
āshē-rastēn gāsh haiy āv 1108f.

zūna-pāch¹ navim^u tsitras kyutuy
bōdwār rūhin vrushē-laḡ^an ōs^u
arda-rāth gōmūt^u ōs^u āv biyē gāsh
āshē-rastēn gāsh haiy āv 1108g.

prabāth phōl^u tōy būz^u yēli rāzan
khōsh gav Dashērath vēṭhani log^u
Vasishṭhan dop^unas zāv phōlawani gāshē
āshē-rastēn gāsh haiy āv] 1109

58. KAUSĀLYĀ'S JOY.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

‘wōthith wananōv¹tōs wōlinji shēr drāv
‘suh tsol^umot^u Rāma-juv Sitāyē hēth āv ’ 1110.

tih yāñ won^unas tamis kētha-pōṭh¹ osh^u rūd^u
wasith pēyē rāza Dashērath zan tēliy mūd^u 1111.

wonun sārēn¹, ‘‘tsalith gav yār’’ wān¹tav
‘suh rūṭhum Rāma-juv tas zāra wān¹tav ’ 1112.

tatiy tami dōd¹ wān¹, ‘gātsh¹nas balāy dūr ’
tih būzith sōpanani log^u shēstras sūr 1113.

pakan gayē dōn achēn rūdus na kēh gāsh
achiv dyūṭhun gōbur biyē āv tas gāsh 1114.

korukh yēli nālamot^u dōnaway wasith pēy
onukh yūt^u zōr lōlan bēkhabar gay 1115.

ganz^ar yēs āsi tas hyuh^u rōw^umot^u lāl
labēs yēli kyāh gātshēs tas-kun wuchith hāl 1116.

wadana-sūtin badan dōnawān¹ wanyēyēkh
bandan-kun band zan nistar sanēyēkh 1117.

Sumitrā āyē ānd¹ ānd¹ grāyē māran
pakan mōkta chakan pēṭh¹-kin¹ sitāran 1118.

(Metre, Accentual.)

- ' Rāma-ṣandra Hari-Nārāyēṇō
 ' lāgay dāna-dānāy hiy 1119.
- ' manas mā ṣē roṭ^utham gōsa
 ' laḡayō tōsa-pōbarē
 ' āham hēth ṣ^ah Lākh¹mī pāna
 ' lāgay dāna-dānāy hiy 1120.
- ' khot^uham pūri-kani sūrē-rūpa
 ' ṣalēm mūrē-alarun^u
 ' ṣ^ah chukh pāna zuwuk^u jāna
 ' lāgay dāna-dānāy hiy 1121.
- ' mōktuk^u hār ṣē chuy haṭi
 ' chēsay maṭi pālanī
 ' wuchana cyāni wōḡanan shāna
 ' lāgay dāna-dānāy hiy 1122.
- ' ṣ^ay chukh ann ṣ^ay chukh dana
 ' ṣ^ay chukh mana-manzuk^u tīz
 ' ṣē khyāh wanay bōh kyāh zāna
 ' lāgay dāna-dānāy hiy 1123.
- ' ṣ^ah chukh hēri ṣ^ay chukh bōna
 ' wañām mana wuchath nēth
 ' ṣ^ah chukh ṣ^ay zānakh pāna
 ' lāgay dāna-dānāy hiy 1124.
- ' ṣ^ah chukh mājē zāmōt^u rāja
 ' ṣ^ah chukh wājē nishānāy
 ' ṣ^ah chukh pāna māl¹shē-khāna
 ' lāgay dāna-dānāy hiy 1125.
- ' ṣ^ah chukh hiyē aṇd^aruk^u dāna
 ' ṣ^ah chukh jāna-mīrāh jān
 ' mē ṣali wōnda-nishē armāna
 ' lāgay dāna-dānāy hiy 1126.

‘wōṭhum tāj lōgum shēri
 ‘wōnduk^u nēri tamannā
 ‘yēṭshi yus na suh nēth āsi hairāna
 ‘lāgay dāna-dānay hiy’ 1127.

60. RĀMA'S HAPPY RULE.

(Metre, *Hazaḥ*, ∪ - - -, ∪ - - -, ∪ - -.)

tamis Sītāyē biyē dōn rāja-zādan
 lajēkh byon^u byon^u wandani tima cashma pādan 1128.

kōṭhis-pēṭh kala hēth tami lalanōvin
 dilāsāh dīth sambōlin sulanōvin 1129.

jamāh sōriy khal^ūkh yēli āy yēkh-bār
 samith tas Rāma-ṭsandras yīy wānikh zār 1130.

Shēturgun Baruth biyē lūkh āy sōriy
 laḡani lāḡⁱ Rāma-ṭsandras pōr¹-pōriy 1131.

tulukh mōrchala kār¹ kār¹ lōḡ^uhas tāj
 Hindustānas korukh mūkūph chath bāj 1132.

sapūñ^ū mashhūr yēli tiṭh^u hukmrōnī
 tih amrēth cēth lukau lūb^ū zindagōnī 1133.

tapīshōr rēshⁱ ta wādar jūḡⁱ brōhman
 sapānⁱ khōsh-dil Dayēs-kun gonḍ^u timau man 1134.

ānikh ganjīna mutsarōvikh khazānay
 ditin darmas garīban panani pānay 1135.

parani loḡ^u ‘Rāma Rāma’ sōr^u ālam
 borukh ānand trōwukh sāryukuy gam 1136.

kūr^ūn yūṭs^ū kāl tāmāth hukmrōnī
 dapān ōsⁱ, gūṭh^ū zi āsūñ^ū tsūr^ū jawōnī 1137.

ITI ŚRĪRĀMĀVATĀRACARITAM.

ATAḤ PARAM LAVAKUŚAYUDDHACARITAM.

II.

ATHA LAVAKUŚAYUDDHACARITAM.

61. SĪTĀ'S CONCEPTION.

(Metre, *Hazaḥ*, ∪ - - -, ∪ - - -, ∪ - - .)

- dōhāh akh Rāma-tsandras bab tsetas pēv
wonus tām¹ sōpān¹, 'cyōn^u pōtrō mē gam khēv' 1138.
- onun ryosh^u nād dith won^unas panun^u hāl
dopun, 'gāthi dōn achēn āsun^u trēyum^u lāl' 1139.
- Vasishṭhan yith korun tāñ jag-i-ashōmīd
dyutun Sītāyē amrēth cyon^u porun vīd 1140
- bahārāk¹ dōh zamīn ōs^u zāpharōnī
āb⁴r¹-naisōn¹ roṭun tami lāl-i-kōnī 1141.
- wanan, tāñ yāñ rūṭ^ukh hōgiñē-andar jāy
dapan, wōth^u hōgiñēn-sūty hōgiñēn nyāy 1142.

62. SĪTĀ'S SONG TO RĀMA.

[Sītā wanān Rāma-tsandras.]

(Metre, Accentual.)

- 'mōr^uthas madanō thūv^utham lādan
'pādan wandayō zuv tay jān 1143¹.
- 'mātā Kusalyā āyē brōṭha lārān
' "Rāma-juv raṭahōn nālamati bōh"
'Sumitrā chēh lāran, "wandas zuv pādan"
'pādan wandayō zuv tay jān 1143a.
- 'mātā yēli dīth^u tām¹ Rāma-juwan
'Rāma-juv paran pyōs pēth pādan
'Kikiyi zuv wond^u Rāma-juwas pādan
' "pādan wandayō zuv tay jān" 1143b.
- 'nād dith onun Vasishṭha mahā-ryosh^u
'wuch-bā nēchatur rāj dimōs
'sōriy paran pēy tasandēn pādan
'pādan wandayō zuv tay jān 1143c.

¹ Verses 1143-1144 occur only in one MS.

- ' Baruth ta Shētruḡn āv brōṭha lārān
 ' Rāma-juwas paran pēy pādan-pēṭh
 ' "mōrchala-tāj dith wanday zuv pādan"
 ' pādan wandayō zuv tay jān 1143d.
- ' khōsh gav naḡar dyūṭhukh yēli rāza
 ' sōriy darm dān lāḡ¹ karanē
 ' khōsh gav Rāma-juv būz^u nakh pānay
 ' pādan wandayō zuv tay jān 1143e.
- ' zanm pyoy^u hyon^u Rāwanani bāpath
 ' hīthāh Dashēratha-rāzanē
 ' taway wanwās ḡōkh t^ah pānay
 ' pādan wandayō zuv tay jān 1143f.
- ' wanwās byūth^uham Danḡakh-wanay
 ' āshram roṭuth wanas-manz
 ' Shūrpanakhi viḡ kor^u āyē tot^u lārān
 ' pādan wandayō zuv tay jān 1143g.
- ' pach rēth yēli ḡoy^u tasandis wādas
 ' Shūrpanakhi shēch¹ kūr^u tas Rāwanas
 ' tambalyōv Rāwun lāryōv pānay
 ' pādan wandayō zuv tay jān 1143h.
- ' sán¹yās lōḡith ḡōs yēli dānas
 ' tūri āv Sītā hēth pānas
 ' bram kētha dyutun tithis Bhagawānas
 ' pādan wandayō zuv tay jān 1143i.
- ' ḡayē yēli khabar tas Bhagawānas
 ' būzun zi Sītā hēth gav Rāwun
 ' pāra pāra korun sōna-sandēn jāman
 ' pādan wandayō zuv tay jān 1143j.
- ' wati yēli nīr¹ nīr¹ dīṭhikh tim wādar
 ' nāla tul^u timau, "kam-sanā chih"
 ' Rāma-juv dyūth^u yēli Halmát¹ pānay
 ' "pādan wandayō zuv tay jān 1143k.
- ' "zār myōn¹ bōztō Shrī Bhagawānō
 "pādan wandayō zuv tay jān" 1143l.

Rāwanas mārani ākh Bhagawānō

‘ Rāwun tiy zānawunuy ōs^u

‘ dōha aki dop^umas, “ ma kar aparāday ”

‘ pādan wandayō zuv tay jān

1143m.

‘ “ Sītāyē hēth ākh Dandakh wanay

‘ “ taway Rāma-juv mārani ōy

‘ “ zāra pāra tas kar, chuy autārō ”

‘ pādan wandayō zuv tay jān ’]

1144.

63. THE TREACHERY OF SĪTĀ'S SISTER-IN-LAW.

(Metre, *Hazaj*, ◡ - - -, ◡ - - -, ◡ - - .)

tamis Sītāyē mā ōs^us lōkūt^ū zām

tamiy kyāh kor^u tamis bar-mandinēn shām

1145

gamot^u ōsus tamis Sītāyē-sūty wōr

lobun yēli dastagāh pēv tas kōṭhēn pōr

1146.

rash^ēkh on^unas ta wuch^ltav kyāh yih won^unas

prangas khōr^ūn ta tāl^l-kin^l cāh khon^unas

1147.

‘ ts^ah chēkh mā zāh-ti kāmāh myōñ^ū bōzan

‘ panūñ^ū ōsith vēndan chēkh, “ chēm yih dushman ”

1148.

‘ prīshay pāz^l-kin^l gathēm līkhith mē hāwun^u

‘ ba-sūrath ōs^u kas hyuh^u Dashē-rāwun ’

1149.

sa ōs^ū nā tas-nishin wārā garāzmand

dōyum^u zōnun na, ‘ yih mā kēh karēm phand ’

1150.

trēyim^u triyē-sanga-nishē wananas na cāray

sapūñ^ū āwāra Sītā biyē dubāray

1151.

yih tūrim^ū kath tsarēr yēli tas sōkhas gav

ahankāras karan chuy yiy Sadāshiv

1152.

natay pūntsim^ū panun^u tas yiy mudā ōs^u

gōbēr hōrith gathun gara tsēr mā gōs

1153.

shēyim^ū shēnkā kūr^ūs lūkau phūr^ūs zām

satim^ū kath Rāma-tsandras dōb^l diṣ^ūn pām

1154.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST. 1155-1168

amā aiṭhim^u pryutshus tāmⁱ Rāma-tsandran
'wanum wuñ-kēn pozuy kyāh chuy mangan man' 1155.

dopus tami, 'chēm wanas gātshanūc^u manas rāy
'gātshith tim rishⁱ bōh wuchahōkh biyē tihūnz^u jāy' 1156.

navim^u Nārāyēṇan yuṭsh^unas yih pānay
dahim^u Dayē-wākh tas-nishē yiy bahānay 1157.

yih kōhim^u kath kuniy kēh kar chuh lārun^u
khaṭith bēh wōñ raṭith Bhagawān ts^ah tshārun 1158.

mudā tami līch^u sūrath tas dopun, 'dēsh
'yih Rāwun Naraka-wōsī vēh khēwan dēsh' 1159.

raṭith tami nith tithay bōyis sa hōv^un
wuchiv kētha-pōṭhⁱ Sītā māranōv^un 1160.

dopun tas-kun, 'ts^ah wuchtan bāyi kyāh chuy
'dōhay Sītā wuchān ath-kun tulan huy 1161.

'mē niyēmas tsūri yēna tana pān mārān
'wadan, "mētrav," chēh nētrau khūn hārān 1162.

'sa wōñ bōzēm, "sa kākaz-han niyēm zōm^u"
'tshunēm mōrith gayēm dōgiñē-sūtin kōm^u' 1163.

64. RĀMA INSTRUCTS LAKṢMAṆA TO ABANDON SĪTĀ IN THE FOREST.

tih būzith Rāma-juv bētāb sōpon^u
onun Lākhⁱman wonun sōruy tamis-kun 1164.

'ts^ah gātsh Sītāyē-sūty trōvith tshunun wan
'natay māran tithay yītha biyē na bōzan' 1165.

wañās tāmⁱ Lākhⁱman 'rūduy na yinsāph
'satī Sītā mē wantam kyāh korun pāph' 1166.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST.

niyēn Sītā wanas-kun nith tshunani dūr
manōshē-zōts^u-manz kaḍith zan sōrga-nishē hūr 1167.

dapan, wārā suh Lākhⁱman-juv riwān ōs^u
pakan path-kun nazar phīrith diwān ōs^u 1168.

- wadana-sūty gōs ʈas hyot^unas dilas nār
wuchān ōs^u sāta sāta dēwa yiyēs ār 1169.
- wanan, Sītāyē won^u tas Lākh¹manas-kun
' ʈ^ah wantam wāra ōkh^ūr^ū kyāh mē sōpon^u 1170.
- ' latan-hond^u rath watan lārēm yih kyāh gōm
' bōh chēs zānan yih wōpadīsh mā korum zōm^ū ' 1171.
- dopus Lākh¹man-juwan, ' sāthāh yitīy bēh
' jīgar dod^u nēra kot^u chēm shēra-pēṭh¹ rēh ' 1172.
- yih kath būzith wasith bōn lūj^ū khēnē vēh
ʈūj^{ūs} pōr¹zān, yith pānas lūj^{ūs} rēh 1173.
- mañēn gōs gāsh kam dīni lūj^ū kañēn phēsh
dopun tas, ' trāvtam gōḍa cyāvtam trēsh ' 1174.
- suh gav ʈhōḍith onun tas pōñ^u dūriy
wuchun pyēmūṭ^ū nēnd^ar tas pariye hūriy 1175.
- tab^ari-sūtin ʈaṭith buth¹-kin¹ pēmūṭ^ū ōs^ū
pathar pēth pōshē-thūr^ū zan bara gamūṭ^ū ōs^ū 1176.
- wuch^ūn zan shēv gamūṭ^ū Brahmā-juvūñ^ū kūr^ū
gānīmath zōn^u tām¹ tas-nish ʈalun^u dūr^u 1177.
- thowun pā-lōṭa āwēzān kulis-kun
hyotun tām tas buthis-pēṭh pōñ^u pashpun 1178.
- tithay phīrith suh Lākh¹man āv riwāṇay
yithay kāh chin raṭith mārani niwāṇay 1179.
- wadan buth¹-kin¹ pathar wās¹ wās¹ pēwān ōs^u
tīh mā tasandēn padēn rukhsath hēwān ōs^u 1180.
- ' Wumā-dēvī khēmā kartam khotum pāph
' mē chum wōlinjē chōkh āmot^u ʈē chuy zāph 1181.
- ' dayā kartam chēyēy sōth kina horuth prān
' pazyā tas yēs mē hyuh^u yuth^u āsi santān 1182.
- ' mē kar tākath ʈē-kun wuchanas dubāray
' hēmay rukhsath padēn-pēṭh wāra wāray 1183.

- ‘ tsē át¹ trövith achēn püt^ü dith tsalān ās
 ‘ shēran yin mājē gōbaran-pēṭh karan pās 1184.
- ‘ mē kar goth^u Rāma-tsandrūn^u hukm bōzun^u
 ‘ bōh kar tas wātahō yith kāmē sōzun^u 1185.
- ‘ natay tēl¹ kōna māryānas ba-shēmshēr
 ‘ ba-khōrī yēli hukum kor^unam tsē-sūty nēr 1186.
- ‘ natay mātā tsē ōsuy karmalānē
 ‘ ar^ath ath yiy chuh tsāḍun^u kyāh chuh mānē ’ 1187.
- wodun tyuth^u gōs tsandrama rambawun^u rav
 namaskārāh karith shēhras-andar gav 1188.

66. SĪTĀ FORLORN

- sapūñ^ü bēdār Sītā pā-phēri-sūty
 gumau-garmau-sūtin wast^ar wanyēmāt¹ 1189.
- wuchun Lākh¹man sēṭhāh tas-nishē gamot^u dūr^u
 galani lūj^ü zan alani lūj^ü wāwa-sūty mūr^ü 1190.
- dopun, ‘ kyāh gōm kām¹ sarpan wolum nāl
 ‘ pēnam mā kāv wōñ yiti mā khēnam shāl ’ 1191.
- wadana sūtin achēn tas gāsh kam gōs
 suh mā Lākh¹man tamis trövith tsalān ōs^u 1192.
- riwan dyūṭhun yiwan zan pānasay-kun
 rumāh rūzith nazari-tala gaib sōpon^u 1193.
- wanani lūj^ü pōn¹-pānas-kun sōndar māl
 ‘ wadana sūtin chatyēm mā wuñ achēn lāl 1194.
- ‘ taway mā chum-na Lākh¹man drēṭh yiwan ’
 bihith lūj^ü pakani kina sadahan thawani kan 1195.
- rumāh rūzith suh mā zōnun garay gōm
 ‘ me trövith tsūri kūr^ünas dūrē kyāh gōm ’ 1196.
- wadani lūj^ü dādi sarōn shākh sōpān¹
 banīn shētran kañēn kyāh cākh sōpān¹ 1197.
- wadana-sūty jānawāran ākh sahlāb
 wanas-nishē man ḍolukh tsāl¹ wōt¹ Panjāb 1198.

- gūlau yēli wuch^u tasond^u buth^u zan pēyēkh hāy
raṭīth zardī mētsē-tal-kun rūṭ^ukh jāy 1199.
- tan-ē-tanhā sa Sītā kyāh kuñ^uy zūñ^u
kaṇḍyau-kāṭhau-sūtin yēkh-sān sōpūñ^u 1200.
- achiv-kinⁱ osh^u athau khōrau horun khūn
pēwan buthⁱ-kinⁱ wasith cashman lūj^us zūn 1201.
- wanani lūj^u, 'kot^u suh gav yēmi nāra zōj^us
'suh kot^u gav yēmⁱ bōh karmani-shāṭha lōj^us 1202.
- 'suh kot^u gav yēmⁱ kūr^us ada nāra-nish sōn
'suh kot^u gav yēmⁱ karith yēkh-sān dyut^u dōn 1203.
- 'suh kot^u gav yēmⁱ kūr^us wuñ-kēn awāray
'suh kot^u gav yēmⁱ barith dīts^unas bōh nāray ' 1204.
- sa akh nōzūkh badan biyē yīsh^u garābār
trēyim^u strī-warna bartā-rūts^uh āwār 1205.
- yih tsūrim^u tsūri zan Mandōdariyē zāy
Zanakh rāzas babas lāgⁱtan sēṭhāh āy 1206.
- wadani lūj^u zēv gayēs kūj^u wāwa lūj^u wan
wanas-kun tsūj^u gayēs hūj^u ünz^u-gardan 1207.
- wanas-manz yiy wanan gātshⁱnay kanan rōz
chēh kōtāh zār wanan thav ts^ah kan bōz 1208.
- 'khabar kēh chēm-na kar phuṭ^orum tamis man
'taway mē tāpa-sūty dūz^u nāra han-han 1209.
- 'khabar kēh chēm-na tas kami dōha korum wād
'kaṇḍyau-sūtin mē nīlyēyēm wōzālⁱ pād 1210.
- 'khabar kēh chēm-na kar gyūlum atītan
'timau dop^uham, "ts^ah nēshpartīth sōpan" 1211.
- 'khabar kēh chēm-na kar tas-sūty korum nyāy
'taway bōna yīshē sōrgacē hiyē pēyēm hāy 1212.
- 'khabar kēh chēm-na kam kātshan mē ōsⁱ yiy
'timau dop^uham, "tsē sōpan yūs^u wōdōsiy" 1213.

- ‘ khabar kēh chēm-na kas bōwum tasond^u sīr
 ‘ taway dyut^unam barith wōlinjē yuth^u tīr 1214.
- ‘ khabar kēh chēm-na tas-pēṭh kar dyutum lāph
 ‘ taway lyuth^u gōm natay yuth^u kyāh korum pāph ’ 1215.
- pakan gayē rath chakan wārā sa Sītā
 wanan tas Rāma-ṣandras-kun sa līlā 1216.
- ‘ ṣ^{ah} bōzan kōna chukh chuy-nā yiwān ār
 ‘ mē kyāh kor^umay bōh kūr^ūthas yitsh^u giriphtār 1217.
- ‘ ṣ^{ah} āsakh masnadas-pēṭh tyuth^u khōshī-sān
 ‘ bōh shūbā yuth^u kanḍēn-pēṭh hāl-i-hairān 1218.
- ‘ khotum kyāh pāph wōñ rachtam paran-tal
 ‘ gayēs āwāra wārāh kuñ^ū ta kīwal 1219.
- ‘ wanān ōsim Zanakh rāzūñ^ū kōmōrī
 ‘ wuchiv wuñ-kēn kūr^ūm mā kaīsi yōrī 1220.
- ‘ wuchan chukh-nā gamūṣ^u kyāh chēs awāray
 ‘ wadana-sūtīn badan gōm pāra-pāray 1221.
- ‘ wuchiv wuñ-kēn achiv chēs rath bōh trāwān
 ‘ wuchiv wath rāvi wōñ mā kāh chuh hāwān 1222
- ‘ ṣē dop^utham-nā, “ ṣ^{ah} chēkh nōzukh gul-andām ’
 ‘ wuchan chukh-nā ṣ^{ah} wuñ-kēn kyāh banith ām 1223.
- ‘ ṣē dop^utham-nā, “ ṣ^{ah} chēkh bāgūc^u yēmb^ur-zal ’
 ‘ wuchan chukh-nā gātshan kyāh chum kanḍēn-tal 1224.
- ‘ ṣē dop^utham-nā, “ ṣ^{ah} ṣandrama chēkh prazalavūñ^u ”
 ‘ wuchan chukh-nā pakan kētha chēs kuñ^ūy zūñ^u 1225.
- ‘ ṣē dop^utham-nā, “ ṣē nōzukh chēy badan-tan ”
 ‘ wuchan chukh-nā mē ḍīshith kāṇḍⁱ chih khōṭsan 1226.
- ‘ ṣē dop^utham-nā, “ ṣē Kausalyā rachiy jān ”
 ‘ wuchan chukh-nā tami ti mā myōn^u roṭ^u pān 1227.
- ‘ ṣē dop^utham-nā, “ ṣ^{ah} chēkh sārēnⁱ achēn gāsh ”
 ‘ wuchiv wuñ-kēn mē mā wōñ kaīsi-hünz^u āsh 1228.

- 'kuñ^uy ös^us kunuy ôsukh t^ah myônuy
 'gayëm zôla pâpa-sûty wõñ mõi mẽ zônuy 1229.
- 'kamis lada rāh mẽ pānas lāni ôsum
 'yih chum būgun^u tih mā wõñ kaïsi kôsum 1230.
- 'amā chum yiy manas kari-nā khēmā wõñ
 'manas thavtō mẽ mṣh^hrāv^htō na mō wõñ 1231.
- 'mashēm yōdwai mẽ prīm chēm yiy manas rāy
 'bōh mṣh^hrōvith kara biyē kyāh mẽ chum pāy 1232.
- 'mẽ yot^u-tāmāth kaḍan az-tan yih jāmay
 'parān āsay bōh tot^u-tāñ Rāma Rāmay 1233.
- 'mashēm tēli tani gāthēm yēli sōr^lṣay sūr
 'narukh dūrēr tē-nishē sōrgūc^u dūz^us hūr 1234.
- 'pralay yēli sōpanēm tēli tan bōh nāway
 'mutsarith sīna yīm sūrākh hāway 1235.
- 'pralay tēli yēli panūñ^u tan nāra zālay
 'gayēs tot^u-tāñ Dayēs kūr^umūt^u hawālay 1236.
- 't^ah chukh ākāsh mẽ tē wātyā karun^u zōr
 'tih mā gānz^oruth yih shānan-pēth khotum bōr^u 1237.
- 'chuh poz^u yēs pāph khasi tas wāti hyon^u prān
 'amā na zi pazi triyē-pēth yit^hū karūñ^u hān 1238.
- 'mẽ pāpau-rost^u kor^uthamō sitēzay
 'yitam tawa-khōta kartam rēza-rēzay 1239.
- 'tih mā won^umay pozuy sōruy mẽ hēm rath
 'tē mā kūr^utham khēmā tit^hū chēy-na dyānath 1240.
- 'yih mā gānz^oruth mẽ mā mandachana yiyēm nāv
 'dapan mā lūkh, "kām^l-sanzē rañē banith āv" 1241.
- 'dapēm kāh kath, "zamīnas chum makānay"
 'dapakh, "buth^l-kin^l pēyēs wuñ āsmānay" 1242.
- 'dapēm, "ada poz^u tē tāñ kyāh chi y wanan nāv"
 'dapakh, "sārēn^l gāthun^u rōzani kus āv" 1243.

67. SĪTĀ TAKES REFUGE WITH VĀLMĪKĪ. 1244-1257

- ‘dapēm, “ada yiti gathiy āsūn^u bēhan-jāy”
 ‘dapakh, “sārēnⁱ gathun^u tath jāyē yatīy āy” 1244.
- ‘prīshēm, “ada kyāzi chēkh osh^u yūt^u hārān”
 ‘dapakh, “chēs osh^u haran-kani mōkta tshārān” 1245.
- ‘na-tay būzin yih Day biyē kāh ma būzin
 ‘yiman sīran mē tas-nish parda rūzin 1246.
- ‘Vishāmitran babas won^unam, “chuh autār
 ‘tsh^h dis nēth^hr kariy r^ātⁱ r^ātⁱ yih pōtra-kār” 1247.
- ‘tih mā ōs^us khabar Sītāyē trāvēm
 ‘sa Sītā sath zan^am mā mandachāvēm 1248.
- ‘tih mā gānz^orun, “yih mā dōda-shurⁱ mizāzay
 ‘“chuh mā dīnan bikshukan-hond^u rāzay” 1249.

67. SĪTĀ TAKES REFUGE WITH VĀLMĪKĪ.

- wanan gayē yiy sanēyēs khōr khambarēn
 pakani lūj^u tāwa-chōkh log^u lāvē mūrēn 1250.
- pakan gayē rath chakan kōsam-athau-sūty
 kañēn sūrākh gay tasanau kathau-sūty 1251.
- pēwan wāsⁱ wāsⁱ gathan zad zan gulālan
 athau sūty thaph karani lūj^u krūḍa-zālan 1252.
- wanas-manz tāñ wuchun akh r^ot^u makānāh
 karith būrzuk^u suh thōvith tābadānāh 1253.
- athau khōrau achiv tūrⁱ-kun pakan chēy
 rēshwāh akh parzanōwun zan lobun Day 1254.
- suh Vōlmīkī rēshishōr mōlⁱ-sond^u gōr
 jahānas phērawun^u wārawun^u tōwāpōr^u 1255.
- nirāsh gömūt^u tatiy titsh^u tas nishin āy
 wuchith manz-bāg achēn tas rēshⁱ kūr^un jāy 1256.
- sub^h phōl^u añēgāṭa tūj^u gāsh biyē āv
 prazalawun^u sūrē parbata-tala nēbar drāv 1257.

68. THE BIRTH OF LAVA.

- barābar āy tāt¹ Sītāyē nav mās
mahārūpiṭh sōsantānāh tatiy zās 1258.
- lag^an dan tēth trēyim^u biyē tēsh gōrawār
sēṭhāh dana-sost^u hastēn-hond^u kharidār 1259.
- tithay dēwa-zāth tēshuk^u gōn trēyim^u triy
maran yim Yīshōras hēyi zinda karith tiy 1260.
- lakhēn dan-lagna-kin¹ khētriy war^an drāv
balāvīras babas mārani zan āv 1261.
- sirī tsandrama tamis kindras gamot^u jān
sapani biyē manōshē-lūkay bab yih santān 1262.
- athan līkh¹māt¹ achar kari parbatan sūr
padēn-manz pādē-rikhā zēni Lōhūr 1263.
- prabātan yēli prazalawun^u sūrē tas zāv
tsūj^us gaṭa dōn achēn biyē gāsh tas āv 1264.
- tasond^u mōkh dīshithay mōkh dyut^u prabātan
sirī sōpon^u wōday zan arda-rātran 1265.
- tamis mōkh chuy yitha aḍa-phōl¹ wōzāl¹ pōsh
wanan, tas wuṭh waṭith thōvith raṭith jōsh 1266.
- manas wuchanūc^u tamis shēnkā gamūt^u ōs^u
wōndūc^u sardī wuchith thōvith waṭith ōs^u 1267.
- wuch^ukh tas nast almāsūc^u kalam-trāsh
mahāvīrau wuchiv lasanūc^u tsatukh āsh 1268.
- buman-manz kash kaḍith thūv^umūt^u kamānāh 1269.
- shikāras-pēṭh taphāwath kēh na zānān
suh shikār chuy pānay āsh trāwān 1270.
- suh yōdwai kash kaḍith trāvi akh achir-wāl
maran Sugrīv hih¹ biyē sāsa-bād¹ bāl 1271.
- z^ah achē bādāma-khōta tas āsa zēbā
tih dīshith rūś¹-kacē gayē nāshēkēbā 1272.

- suh buth^u dīshith sapūñ^u maswal gōlāban
taway dits^u rāth-kyut^u tshēph āphtāban 1273.
- khabar yēli gayē rēshis dop^unas, 'wadaṣ chēy
'Sadāshiv tūthⁱnay wōñ ōsⁱnay zay' 1274.
- gonḍun zātukh dopun, 'Lākhⁱmī tšē-kun phīr^u
'sirī dani ās zanmas-pēth baḷāvīr 1275
- 'dōyum^u tsandrama makari gōmūts^u tamis jāy
'sēthāh diyi mār shētran chus na parwāy 1276.
- 'trēyum^u byūth^ush shēnashcor kumbi biyē kīth
'babas-pēth bad sēthāh maṣh^ērab karēs hīth 1277.
- 'shōkhur chus mīni tsūrimē jāyē yūts^u jān
'yiwan khōsh sārēniy zan sūrē tābān 1278.
- 'brēhaspath mīshē pūntsimē jāyē gāṭul^u
'sēthāh tas āsi khōsh āsan wōzālⁱ gul 1279.
- 'shēyum^u chus shēthra-gātukh vrēshē-pēth bōm
'gathēs rāzas tsakravartas-sūtin kōm^u 1280.
- 'navyum^u gōn āsi yūts^u kari darm ta dān
'nawan wōtith babas-pēth gāli ada pān' 1281.
- tih būzith man sēthāh Sītāyē khōsh gav
dopus tāmⁱ, 'rāza-gōbaras nāv kar Lav' 1282.

69. THE CREATION OF KUŠA. THE CHILDHOOD OF THE BOYS. THE MAGIC
ARROWS.

- wanas Sītā anan kāqⁱ kāqⁱ wōpal-hākh
thawan gōbaras rēshis-nishē ōs^u bēbākh 1283.
- bihīth ryosh^u Yishōras-sūtin gāḍith man
gathan khōsh yēli thawan bāshēn tamis kan 1284.
- ganz^or^u Sītāyē, 'tati āsēm mē tshāḍan
'rēshis mā wadana-sūty tsantsal gathēs man' 1285.
- dōha aki gayē tamis hēth lōli-manz-bāg
thawan ryosh^u ōs^u bāshēn hōshē-kinⁱ zāg 1286.

- ba-ādath yēli na kēh būzun sadā tāmⁱ
nazar trōv^un korun hāhākār, 'nyuv kāmⁱ' 1287.
- gumān tas yiy sapon^u 'nyuv jānawāran
'yiyēm Sītā ta āsēm pān mārān' 1288.
- dopun, 'tāmⁱ-sondu wadun^u hēkahō na tsōlith'
tuj^un akh darbi-kāñāh tāmⁱ sambōlith 1289.
- kūr^un ōhī wanani log^u, 'hē Sadāshiv
'wōthin bālukh tyuthuy yuth^u ōs^u yitiy Lav' 1290.
- kūr^un līlā shēran sōpon^u Dayēs-kun
prazalawun^u darbi-bālukh zinda sōpon^u 1291.
- thowun tāmⁱ wāra-pōthin tsūri sōvith
dopan, tāñ āyē Sītā pān nōvith 1292.
- achēn lūj^u phash karani, 'hālⁱ chim achir-wāl
'akis achē paida kati-kinⁱ gōm dōyum^u lāl' 1293.
- rēshis ōs^u nā manas pananis gamūts^u shēkh
nazar trōv^un wuchun tath wājē tātⁱ krēkh 1294.
- asan won^unas, 'ts^ah wuch yim Dayē-sāndⁱ kār
'yiman dōn mā taphāwath kēh-ti zan hār 1295.
- 'sapan khōsh chuy panun^u wōñ Kush karus nāv
'Dayē-gath wuchta r^uts^u r^uts^u kath tsētas thāv' 1296.
- taway tami roch^u achēn-manz yitha andar lāl
prazalawānⁱ baḍani lāgⁱ yēli gōkh yūts^u kāl 1297.
- karēn hōrinjē-gāsākⁱ darbi-hāndⁱ kān
ditin pārⁱ pārⁱ timan, wuchⁱtav, sēṭhāh jān 1298.
- koḍun rēshⁱ wākh, 'yēs-pēṭh bēhi tuhond^u tīr
'tamis mrath wāti yōdwai āsi boḍ^u vīr' 1299.
- tyuthuy būzith yih kāran drāy lārān
yiwan yus brōṭha tas bēwāyē mārān 1300.
- s^ahas lārān tr^ahan kruhan karan lār
shikāras khyol^u karān aḍijēn karan wār 1301.

timan ḍishith karani lūj^u mōj^u ānand
wuchin kōbil ta zōrāwār pharzand 1302.

timan wuchⁱ wuchⁱ sa Sītā shād sōpūñ^u
dubāray Lōkh zan ābād sōpūñ^u 1303.

70. RĀMA'S REGRET. VASIṢṬHA ADVISES HIM TO CARRY OUT AN AŚVAMĒDHA
SACRIFICE.

dapan, yēli Rāma-ṡandras-nish judā gay
sa Sītā nā-wōmīdī hēth roṡun Day 1304.

kārin tāmⁱ Rāma-ṡandran cākh jāman
ṡaṡin gulⁱ zan gērēbā-nishē ba-dāman 1305.

wanani log^u, 'kyāh-sanā Sītāyē kyāh gav
'zinday āsyā sanā kina khēyē sa shālāv 1306.

'wanith kas zāna, kārⁱ mē pāna yithiy kār
'bōḍus ath sēndi wōñ kati-kinⁱ labas tār' 1307.

khabar sōpūñ^u Wasishṡhas āv suh ṡhārān
chōkas-kitⁱ tas dawāh hēth ōs^u lārān 1308.

harani log^u Rāma-juv tāñ dāna āshⁱ-rūd
wasith pēv zan suh Dashērath rāza tēlⁱ mūd^u 1309.

Wasishṡhan tas dopun, 'wōñ kyāh chuh cāra
'ṡhuñ^uth trōvith kati labahan dubāra 1310.

'gathun^u sārēnⁱ yithay-pōṡhin awāray 1311.

'dukāndārāh lukan bardāsht khārān
'kar^{az} dith lūr^u gōbaran hēth chuh lārān 1312.

'tithay maṡ^aran ta maṡ^arōvith diwan wōj
'dapan sōriy, "yihuy zan bab ta biyē mōj^u" 1313.

'patav shētaranj shāh-rukh yith chuh hāwān
'akābīran wazīran māranāwān 1314.

'kārin sōriy yithay-pōṡhin awāray
'ṡ^ah yēli kor^unakh biyēn-hond^u kyāh chuh cāray 1315.

'patay shētaranj pata-shētaranj chuh hāwān
'durukha-māth karith chuh bōzⁱ khārān 1316.

- ‘ samay chuy bōz¹gar bram dith ba-bāzār
 ‘ balāvīran diwan mōl¹ hēth bāl¹ āzār 1317.
- ‘ khabar chyā mēth^ar kus na ta shēth^ar poz^u ōs^u
 ‘ tsē kyāh won^unay ta pānas kyāh gazab gōs 1318.
- ‘ khabar chyā kas shikas kacē āv yēdbār
 ‘ apoz^u won^unay buthis pananis tshunun nār 1319.
- ‘ wōndas chuy dōkh wanay ath kyāh rawā chuy
 ‘ karun ashōmēd jag ath yiy dawā chuy 1320.
- ‘ tsaliy tēli shāph sōruy rōz cālākh
 ‘ gatshakh tyuth^u akalankh zan mājē now^u zākh ’ 1321.

71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND ŚATRUGHNA.

THE BATTLE WITH LAVA AND KUŚA, WHO KILL THEM

- wonukh yēli tām¹ onukh gur^u phēranōwukh
 hēs^ukh lashkar ti sūṭin yāñ suh trōwukh 1322.
- Barath-rāzan hēs^un lashkar sēṭhāh sūty
 lachan-hānd¹ lach sawār pyāda gay kūt¹ 1323.
- gumān tas gav, ‘ mē-sūty jangas anē tāb
 ‘ manush kus tas wuchith sōpani kōhas āb ’ 1324.
- Barath-rāzas-sūtin biyē gav Shēturgun
 tshandith samsār sōruy āy han-han 1325.
- wuchiv tas yēli guris āyēs patim¹ dōh
 biyābānan tshandith lāryōv suh bar-kōh 1326.
- totuy nā yēth kōhas-pēṭh pāna Kush ōs^u
 t^akan tāñ pāna dyūṭhun gur^u suh khōsh gōs 1327.
- biḥith tati Kush kunuy zan gōmotuy wan
 biyēn rēsh¹-bālakan-sūty tshāla māran 1328
- tīmau yāñ ḍith^u lashkar tsāl¹ khaṭith rūd¹
 baṭhēn bēran kanḍēn-tal rūd¹ zan mūd¹ 1329.
- sapon^u khōsh pāna Kush dyūṭhun gurāh jān
 t^akan wōt^u pāna lāran gav khōshī-sān 1330.

- Kushēn ḍyūṭhun kushūnāh shōr būzun
grazani log^u tāñ hōwun bālakan-kun 1331.
- Kushēn gur^u ḍyūṭh^u tas gurⁱ ōsⁱ yūts^u ṭhōṭhⁱ
guris lāryōv pādar-s^aha-sāndⁱ pōṭhⁱ 1332.
- roṭun thaph dith naban hyot^u carka phērun^u
sipāhau ḍyūṭh^u hyot^unakh prān nērun^u 1333.
- ‘wuchiv, āshtsar yih pā-phērⁱ roṭ^u yih dārⁱyāv
‘trēbuwan zal samith kami shāṭha lūj^u nāv ’ 1334.
- rūṭ^un lākam guris thāh dith korun band^u
wanani lāgⁱ tim Kushēs, ‘got^h^u āparun^u kand 1335.
- ‘gurāh tyuth^u yuth^u na wāwas zāh diwan tan
‘wuchiv, kētha-pōṭhⁱ roṭ^u tāmⁱ shīr-khāran ’ 1336.
- tih yāñ wuch^u sōyisau shērmanda sōpānⁱ
asani lāgⁱ tas wuchith tim kōh zan h^anⁱ 1337.
- ‘wuchiv, kyāh wāv-hyuh^u lāran guris āv
‘sēṭhāh shābāsh bōyⁱnas mājē yēs zāv ’ 1338.
- raṭith yēli tas guris ōs^u charka phērān
tih ḍīshith ōs^u sipāhan prān nērān 1339.
- wuchukh jab^urūth ḍīshith pyōkh talwās
tasond^u darshun wuchith lasanūc^u ṭhēñ^ukh āsh 1340.
- ‘sirī tsandrama chyā kina now^u chuh autār
‘balāvīras babas bōyⁱnas namaskār ’ 1341.
- asan dop^uhas, ‘ma sa kar kēh guris-sūty ’
dopukh tāmⁱ, ‘path tsaliv na-ta wōñ mariv kūṭⁱ 1342.
- ‘pozuy won^umawa chiway kēh zōr hāwānⁱ
‘kariv zōrāwarī chēwa rāwarāwūñ^u ’ 1343.
- tih wōbarōwun wanith mutsorun suh tarkash
pakan gav khōsh sipāhan zan korun khash 1344.
- sēṭhāh yēli mōrⁱ tāmⁱ path phīr^u lashkar
Baruth lāryōv Kushēs-sūtin barābar 1345.

- tasond^u darshun wuchith Baratas manas gav
wanani log^u, 'rath^an chwā kina rambawun^u rav 1346.
- 'kamis-nishē zāv kas-nishē kara bōh mōlum
'yuthuy ōs^u Rāma-juv yēli ōs^u mōsum ' 1347.
- tamis dīshith manas pananis sēthāh gōs
wanani log^u, 'kyāh-sanā gōburāh yuthuy ōs^u 1348.
- 'tih mā ōs^us khabar kēh chum yih pharzand
'amiy āmⁱ dāwa-bāpath gur^u korun band ' 1349.
- tamannā gōs mōkha wuchanuk^u gulālan
raḡan daḡ rēy lūj^us prath mō-yē-wālan 1350.
- tih mā ḡanz^orun, 'du-dasta tim dilāwār
'sēdasta-bāza mā ḡatshi rang nādār ' 1351.
- pakan lōt^u lōt^u Baruth yēli tas-nishin gav
dyutus Kushⁱ tīr ratha-pēṭha bōn wasith pēv 1352.
- khabar chēy nā tsē Barathūñ^u kyāh balāvīr
sambōlith dam Kushēs lōyun dēkas tīr 1353.
- onun tas zāph yēli buthⁱ-kinⁱ wasith pēv
rathas khōrith Baruth hēth tām tamis gav 1354.
- kandēn-tal ōsⁱ khaṭith bālakh wuchan hāl
ḡatshith Sītāyē dop^uhas khōṭ^u ḡowuy lāl 1355.
- tih būzith gav tamis Sītāyē bēdād
kārin phārⁱyād lūj^u ḡōbaras sa dīni nād 1356.
- wadani lūj^u tāñ tatiy paidā sapon^u Lav
Kushun^u būzith kushūnas-manz ṭ^akan gav 1357.
- dapan, tāmāth Kushēn tati dam sambōlun
Barath-rāzan tamis yisband zōlun 1358.
- tih mā zōnun, 'yih tas Sītāyē chuh zāmōt^u
'chuh mā asē sārēniy mārani āmōt^u ' 1359.
- Lawan krakh lōy^unas, 'ātⁱ rōz vīra
'basm ḡatshi parbatas ami cyāni tīra 1360.

71. LAVA AND KUŚA FIGHT WITH BHARATA. 1361-1375

- ‘amis-sūtin tṣṣ kami-putshy wōr ôsuy
‘kunuy gotsh^u mā gathun kawa nō tṣuj^uy duy ’ 1361.
- Barath-rāzas wonun, ‘kāmⁱ rāvūr^uy wath
‘achiv wuch wuñ kētha-pōṭhin bōh mārath 1362.
- ‘shuris-sūty pōpiyō gotshuyō karun^u nyāy
‘sohuth kēthā tīr dyun^u phīr^uy na kēh māy 1363.
- ‘wowuth yuth^u tyuth^u mē-nishē lōnakh amyuk^u phal
‘mē won^umay bōz poz^u yā rōz yā tsal ’ 1364.
- Barath-rāzan nazar yēli dits^u tamis-kun
wuchani log^u sāta-sāta tas Kushēs kun 1365.
- wanani log^u, ‘kyāh-sanā kus thāvihēm kan
‘akis sūrūts^u z^ah sūrūts^u chus bōh dēshan ’ 1366.
- achēn phash log^u karani, ‘mūñ^u mā gayēm rēsh
‘akis dēshan z^ah chus kyāh hōw^unam brēsh ’ 1367.
- suh gav tath phikiri Lav gav lōy^unas tīr
ṣhunun trōvith paṭh^ar-pēṭh tyuth^u balāvīr 1368
- suh Kush wōṭh dith tsalith bōyis-nishin āv
būr^un shōdī sēṭhāh zan mājē now^u zāv 1369.
- Lawan dop^unas, ‘gathav gara-kun khōshiyē-sān
‘wadan tati mōj^u mārān āsi mā pān ’ 1370.
- Kushēs gur^u khōsh gamot^u log^u mēts^u ladanē
paṭh^ar-pēṭh pān trōvith log^u wadanē 1371.
- ‘khabar kar kēh tṣṣ chēy kyāh chukh gurāh jān
‘sōnuk^u sāzāh karith zan sūrē tābān 1372.
- ‘mē lob^umot^u ôs^u yēmⁱ nyūnam suh mārān
‘raṭakh gārdan ṣaṭakh pyādan sawāran ’ 1373.
- Baruth yāmāth wōdañē wōṭh^u hāl dyūṭhun
wanani log^u jahala-sūtin tas Kushēs-kun, 1374.
- ‘gathiv pānas hatō nēcivyō yih mō wan
‘kaḍōwa¹ tīr dith wuñ mūla gārdan ’ 1375.

¹ V.l. adds *hō* after *kaḍōwa*.

Lawan yāñ būs^u dyut^unas tīr dōrith
 ṭhunun tami tīra-sūtin Baruth mōrith 1376.

khūts^us ṭakh jahala-sūtin log^u karani ḍās
 kathāh chyā kūṭⁱ mōrin sāsa-bādⁱ sās 1377.

Kushēn dith tīr tāmⁱ mōrun Shēturgun
 tyuthuy rath pēv mēṣyuv^u maidān sapon^u sōn 1378.

tihandiy bīma-sūtin sōriy sipāh mūdⁱ
 ṭalith gay zinda yōdwai kēh pata rūdⁱ 1379.

72. RĀMA HEARS THE NEWS AND SENDS LAKṢMAṆA TO ENQUIRE. LAKṢMAṆA'S
 ARMY IS DEFEATED, AND LAKṢMAṆA IS KILLED.

wadan gay Rāma-ṭandras-nish wānikh zār
 'dōyau rēshⁱ-bālakau kyāh kārⁱ yithiy khār 1380.

Barath-rāza Shēturgun māra sōpānⁱ
 marith gayē sōr^u lashkar khār sōpūñ^u ' 1381.

asani log^u Rāma-juv yāmāth tih būzun
 karani log^u sara Lākhⁱman jald sūzun 1382.

asan dop^u Rāma-ṭandran, 'yim dapan kyāh'
 dopun Lākhⁱman-juwas, 'gav kyāh timan prāh 1383.

'ṭ^ah wōth thod^u gāth ṭ^akan kar pāna mōlum'
 wadan dop^u Lākhⁱmanan, 'tim z^ay mōsum' 1384.

wodun wārāh pathar pēv zāph on^unas
 tithay Lākhⁱman-juwan phīrith yih won^unas 1385

'mē chum won^umot^u tēli yēli Sītā kūr^uth khār
 'saphar ṭōlith shikāma-nish trāvi yuth^u nār 1386.

'wōthan tim sārīc^uy rum-rāṭh gālan
 'karan yēli jōsh sath ākāsh zālan 1387.

'ṭ^ah bē-parwāh dayāwān chuy barābar
 'yihay chēy kath mē-sūty wōth cāra kēh kar' 1388.

tih wōbarōwun wanith lashkari-sūtin gav
 wanas-manz-bāg ḍyūṭhun Kush ta biyē Lav 1389.

wuchin tim Rāma-ṣandranⁱ achē-hāndⁱ lāl
ṣēṭas tāmāth pēyōs Sītāyē-hond^u hāl 1390.

wanani log^u, 'kyāh-sanā tami mā wonukh myōn^u
'ṣhuñ^ūm yēli gari kaḍith dara zūni log^u grōn^u' 1391.

timan wuchⁱ wuchⁱ anan chus lōl yūṣ^u jōsh
pēwan Sītā ṣēṭas rōzan na kēh hōsh 1392.

gaman on^u zōr tas log^u dini wuṭhan phēsh
sēṭhāh dod^umot^u jīgar log^u mānganē trēsh 1393.

wanani ākāsh log^u tas Lākhⁱmanas yiy[']
'ma wad prāran ṣē trēsh hēth bāpath^ar chiy 1394.

'mashēkh kar mōj^u cyōv^umūṣ^u chēy yiman trēsh
'ṣē wuñ māwāza tamyuk^u kor^umot^u yiyiy pēsh['] 1395

Lawan yēli diṣ^u nazar ḍyūṭhun yiwan phōj
asan bōyis dopun, 'wuch shā yiman mōj 1396.

'Kushō khōsh rōz biyē kam-tān chih lārān
'panani atha-sūty panun^u mrath yim chih ṣhārān['] 1397.

tulun tān tīr diṣ^u tāmⁱ Lākhⁱmanan tan
dopun, 'mārēm ṣalēm pāpau-nishin man['] 1398.

wuchan Kushⁱ zōra lōyun tīr tas pēv
dapun^u chwā kēh tithis vīras yih kyāh gav 1399.

hazīmath khēv sipāhau gay zi az-kār
wadan gay Rāma-ṣandras-nish wānikh zār 1400

73. RĀMA SETS OUT WITH AN ARMY. IT IS DEFEATED BY LAVA AND KUSĀ AND
ITS CHAMPIONS KILLED. RĀMA FINDS HIMSELF FILLED WITH AFFECTION FOR
THE BOYS AND ATTEMPTS TO REASON WITH THEM, BUT THEY REFUSE TO
HEAR, RESUME THE CONTEST, AND SLAY HIM.

tih būzith Rāma-juv bēkas wasith pēv
wanani log^u, 'Lākhⁱmanas vīras yih kyāh gav['] 1401.

wadan wōth^u drāy tas-sūty tim pahalwān
Angud Sugrīv Zāmōwan Hanūmān 1402.

- karani log^u 'trāhi trāhē' osh^u haran drāv
pakan lashkar timan sūty zan sa dārⁱyāv 1403
- tēliki khōta balāvīr sūty tamis ās
korun yēli nā gatshith Lankāyē tāmⁱ dās 1404.
- Angud tāmāth wanani log^u yim phasāna
'kaḍakh wuñ yim z^ah bālakh tāna-tāna' 1405.
- jahal on^unas sēthāh lāran yōdas ās
Kushēn dyut^u tīr tas lātⁱ-kinⁱ phaṭith drās 1406.
- wuchani Sugrīv log^u dyūṭhun Angud mūd^u
kulāh akh mōra hēth zāgani timan rūd^u 1407.
- Lawan wuch^u, 'kus-sanā wādur chuh zāgan'
dīsonas tīr kulis-sūty tas suwun tan 1408.
- yih wuch^u Zānōwanan ākāsh dī^un tshāl
'karakh tal dōshēway,' wuchⁱtav tasond^u hāl 1409.
- gayēs lāran tamis tālⁱ-kinⁱ ditikh tīr
timan-pēṭh pēv na hyor^u-kun tas gayēs zīr^u 1410.
- tulukh tīrau-sūtin ākāsh suh yūts^u kāl
pathar pēv tēⁱ badanas gōs g^arbāl 1411.
- tithay-tām wōt^u Halmot^u rang dyūṭhun
tih dīshith trām ōsith sang sōpon^u 1412
- korun tadbīr, 'wōñ ath kyāh chuh cāra
'yimau rēshⁱ-bālakau kār' āsⁱ awāra' 1413.
- salāh kor^u tāmⁱ, 'dimakh parbuth bōh dōrith
'tshunakh tāthⁱ parbatas tal yim z^ah mōrith' 1414.
- athas-pēṭh tūri tul^u tāmⁱ sakth bālāh
karōra-bādⁱ khōr^u zan akh mō-yē-wālāh 1415.
- dapan, brōṭhay timau zōnukh, 'yih kot^u gav'
tithay lōt^u lōt^u gamot^u ōsus patay Lav 1416.
- tulun tāñ thod^u suh parbuth, 'yim karakh tal'
wuchiv tāmⁱ mōsaman kyāh-tām korus tshal 1417.

- jahala-sūty tīr lōyun tas gulēn dōn
Sumīras-tal, dapan, trāmas sapon^u sōn 1418.
- tiḥ ḥas^arath Rāma-ṣandran ḍyūṭh^u pānay
sapon^u krūdī horun osh^u dāna-dānay 1419.
- kamān shīr^{ūn} sapon^u yistāda bar-jaṅg
wuchun samsār sōruy diwayē-hond^u rang 1420.
- kamān tuj^u tāmⁱ dopun, 'wōñ Kush bōh māran'
wanani log^u, 'kyāh-sanā kyāh ath chuh kāran' 1421.
- wanani log^u, 'dādi-sūty ṣaṭahōn panun^u pān
'amā dōdis dawāh ṣhāḍun^u na āsān' 1422.
- wuchun bālakh panānⁱ āwāra ḍiṭhin
achēn-manz mañē-phālⁱ zan wāra ḍiṭhin 1423.
- timan gōmātⁱ panānⁱ zan māra sōriy
kaṇḍēn-pēṭh ōsⁱ phēran nanawōriy 1424.
- marith gōmot^u timan sōruy kabīlay
Dayēs rostuy timan mā kāh wasīlay 1425.
- gamātⁱ tim mōlⁱ-sanzi shēphgūts^ū-nishin dūr
karan ṣhēpa-ṣhēph wanas-manz ōsⁱ zan ṣūr 1426.
- wanas manz-bāg mādar-zāda phērān
tiḥ ḍiṣhith tas babas zan prān nērān 1427.
- gatshan krūdī yōḍūc^ū raz ōs^u wātān
prayēmas-kun wuchith wōlinjē prātān 1428.
- ḍitin tim zarb lōlākⁱ pōnⁱ-pānas
karun chus pāna ṣhārani log^u bahānas 1429.
- dopun, 'santān chim ḍēkas dimakh myūṭh^u'
tiḥ mā zōnun, 'pakun^u manzil mē chum krūṭh^u' 1430.
- phōlani log^u, 'wōñ mē yim santān pālan'
tiḥ mā zōnun, 'mē yim dastār wālan' 1431.
- gōbaras kāṇḍⁱ yod^u khōran aṣan chiḥ
kaṇḍēn-pēṭh pān sāwan bab tasonḍ^u chuy 1432.

- gōbur yōdwai wadan yēs osh^u chuh trāwān
tasandi bāpath kalas chi^y kañē chāwān 1433.
- dapyōnakh. ‘tōhⁱ ma pāk^tav nanawōriy’
tih mā gānz^orun, ‘yimau myōnⁱ mōrⁱ sōriy 1434.
- ‘pazyā pyādan sawāran-sūty khēlun^u
yih gāv zan būtarōt^u ākāsh mēlun^u 1435.
- ‘path^ar-pēth nanawōrī pādⁱ ma thāv^tav
‘yōduk^u sāmāna chum yi^y‘tav ta niy^tav 1436.
- ‘rathas myōnis khasith lād^tav mē-sūtin
‘hyoch^uwa kyāh dushmanuth kār^tav mē-sūtin’ 1437.
- Lawan dop^unas, ‘t^ah chukh yim bāzē hāwān
‘tē gānz^arith shurⁱ taway chukh tambalāwān 1438.
- ‘shētra-sanzē nadiyē-pēth kar trēsh gāt^hi cēñ^u
‘pazyā shētras yih lādan shētra-sūnz^u hēñ^u 1439.
- ‘shēth^ar nay chukh tē-sūty kyāh ōs^u hyon^u dyun^u
‘gōtshwā yuth^u phōj hēth mārani asē yun^u 1440.
- ‘tē kyāh ōsuy asē-sūty bōg^arāwun^u
‘kaman gōtsh^u rāza āyōd thēkanāwun^u 1441.
- ‘mē driy tasūnz^uy chēh yēs mōlis-nishin zās
‘karay shēhras ta lashkari sōrⁱsay dās 1442.
- ‘bōh chus pyōmot^u t^ah kar yistāda thāwath
‘mē cyōñ^uy driy t^ah kar wōñ wāra thāwath’ 1443.
- disānas lāph, ‘agar dēvī mē chēm mōj^u
‘akiy myāni āgna-bāna sōruy dazi^y phōj 1444.
- ‘wanay wōñ lāph dith yutsh^umay panānⁱ mōlⁱ
‘saraph māzas-andar wuñ yēranay ōlⁱ 1445.
- ‘sōpōtran-sūty hō rāzō gayēy kōm^u
‘papana āmot^u chukhō kina kōda chēy ōm^u 1446.
- ‘gānz^ar mō Lōki-hāndⁱ rākhēs chih mārānⁱ
‘tē mārani āy zanmas āsⁱ z^ah bārānⁱ 1447.

‘mē driy tasūnz^ūy chēh yēs tani būrza chum nōlⁱ
 ‘karath wuñ shānth yitⁱ yutshumay panānⁱ mōlⁱ 1448.

‘wonuth wuñ, “ratha,” ratha ananūc^ū mē shēkth chēm
 ‘bōh sūrēs mangā wuñ yut^u wātanāvēm ’ 1449.

wanith sūrēs dopun, ‘sāmāna sōzum
 ‘mē chum yiti yōd karun^u ts^h ma dūri rōzum ’ 1450.

yōduk^u sāmāna sūrēn lod^u suh sōruy
 añēgoṭ^u gav zi gōbarau bōl^u dōruy 1451.

kamān shīrith sapon^u yistāda bar-jang
 wuchiv samsār sōruy diwayē-hond^u rang 1452.

khūt^s tsakh jahala-sūty lōyin timan kām
 timan āyēs na zakhmī gōs panun^u pān 1453.

silāh sōruy timan-pēṭh sōranōwun
 sapon^u kamzōr sōruy zōr hōwun 1454

samith āyēs ta dit^has zōra tithⁱ kām
 paran pēv bar-zamīn ‘Nārān Nārān ’ 1455.

dapan chiy, phol^u phalis-nishē yēli nēbar drāv
 sapon^u khōlī suh phol^u tāt^h pyāla pēv nāv 1456.

dilāwār gay ta tim bārānⁱ asān ōsⁱ
 kalas-pēṭh jēga zan hol^u hēth tsasān ōsⁱ 1457.

chunā bab gōbara-sandi-putshy pān gālān
 gōbur nēran babas dastār chuh wālān 1458.

pataṽ-lākan anan yēli zōñ^ū-hond^u jōsh
 busar shīnas gatshan rōzan na kēh hōsh 1459.

ganīmath zān wuñ-kēn zān thav zān
 pagāh āsakh na mōlis-nish pashēmān 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO SĪTĀ. SHE
 RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET
 OF THEIR PARENTAGE.

sapānⁱ khōsh tim wūch^ūkh ākāshē wōnī
 ‘tamis Sītāyē tsūj^ū wōnda-nish garōnī ’ 1461.

- tiḥ būzith hol^u gaṇḍith wōthⁱ tim z^ah bārānⁱ
hētikh aiṭhan zanēn-hāndⁱ tāj sārānⁱ 1462.
- ānikh sōmb^arith timan sārēnⁱ korukh bār
asan gay mājē-nish ōs^ūkh gamūt^u khar 1463.
- wanani lāgⁱ mājē, ‘āsⁱ hai nāvⁱ tṣē wōñ zāy
‘amā raṭh jān cizāh āsⁱ tṣē hēth āy’ 1464.
- dopukh tami māji, ‘lāgⁱnawa Ruma-rēshun^u āy
‘aniv kyāh chuwa mē hōviv tshōpa kariv māy’ 1465.
- ānikh tim bōkh^aca tas-nish mutsarōvikh
kaḍith tim tāj byon^u byon^u mājē hōvikh 1466.
- wuchith Sītāyē yēli tim parzanōvin
sapüz^u dēwāna sath sāmāna trōvin 1467.
- tulin byon^u byon^u sa lūj^ū hāwani gōbaran
mandūch^umūt^u sīr bāwani lūj^ū gōbaran 1468.
- ‘yih mōr^uwan suy bōh yēmⁱ mōr^us gunas zan
‘buch^us yēmⁱ bāla-pānay kāla-sarpan 1469.
- ‘yih mōr^uwan suy mē-sūty yus yut^u chuh āmot^u
‘yih mōr^uwan suy amis-sūty yus chuh zāmot^u 1470.
- ‘yih mōr^uwan suy lōkāⁱ yēmⁱ kārⁱ awāray
‘yih mōr^uwan suy sa Lankā zōj^ū nāray 1471.
- ‘yih mōr^uwan suy dubāra Lōkh yēmⁱ nōshⁱ
‘yih mōr^uwan suy pakan yus ōs^u ākōshⁱ 1472.
- ‘yih mōr^uwan suy suh Wōlī māranōwun
‘kārⁱwa kyāh kār zanmas kar goth^uwa yun^u 1473.
- ‘pakiv hōvyūm tōhē kati kyāh kūr^ūwa kōm^ū
‘bōh zālan pān tas-sūtin dūz^ūs ōm^ū 1474.
- ‘tithay wōthⁱ yitha yēchas chiy dyār rāwan
‘azōñ^ū aulād mōlis mājē hāwan 1475.
- ‘azōñ^ūy sārēniy bab māranāwān
‘patav-lākan azōñ^ūy mandachāwān 1476.

75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. 1477-1487

75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. HER LAMENT

pakan gay tim z^h bārānⁱ mājē-sūṭy drāy
wanani lāgⁱ Yīshōras-kun, 'wuñ t^h kar pāy ' 1477.

karan līlā shēran sōpānⁱ Dayēs-kun
'Narāyēn, wātanāv wōñ asē payēs-kun 1478.

'Narāyēn, bē-khabar āsⁱ chiṭ wanan zār
'Narāyēn, hāv darshun kās andakār ' 1479.

niyēkh tot^u mōj^ū won^uhas, 'wuch yih ḥas^arath '
wuchith Sītāyē nētrau-kinⁱ horun rath 1480.

kārin yēli nālamātⁱ tas lūj^u wanani zār
'mē kyāh kor^umay bōh kūr^uthas wōñ sēṭhāh khār ' 1481.

sa Sītā Rāma-ṭandras ōs^u tshārān
achiv-kinⁱ osh^u harith rath ōs^u hārān 1482.

(Metre, *Accentual*.)

ashē-kani jōyē jōyē rath chēs bōh hāran
Sītā Rāma-ṭandra prāran chēy 1483.

lashē-nār gōṇḍ^utham ta osh^u chēs hāran
pashē kōna hani hani mārā mār gay
khāra gav cyāñē vēri ṭandran tāran
Sītā Rāma-ṭandra prāran chēy 1484.

ṭ^ay chukh āra-rost^u wōlinjē sāran
ṭēy chēy myāni prān gālanūc^u pray
ṭ^ay zinda karan ta ṭ^ay biyē mārān
Sītā Rāma-ṭandra prāran chēy 1485.

wata cyāñē wuchan pata pata lāran
lasanuk^u ta maranuk^u trōvith bay
ṭandras ta tāran murⁱ chēs bōh dāran
Sītā Rāma-ṭandra prāran chēy 1486.

tan nāra dūz^um mana-kinⁱ gāran
wana kas sana gōm priṭshan cyōn^u pay
daza-nā lōla-nāra razi pān khāran
Sītā Rāma-ṭandra prāran chēy 1487

prōr¹ prōr¹ gōj^uthas ta wuñē chēs prāran
 tas kyāh chuh parwāy yēs chukh ʔ^{ay}
 khanjē gayē jigāras lanjē lanjē ʔhāran
 Sītā Rāma-ʔandra prāran chēy 1488.

prakāshē tati shrāki hoʔ^u chēs bōh dāran
 krūṭh^u gatshi tulun^u bōr^u myūṭh^u āsi may
 zyūṭh^u chuy samsār sōr¹ sōr¹ hāran
 Sītā Rāma-ʔandra prāran chēy 1489.

(Metre, *Accentual*.)

mōr^uthas, Madanō, wuñē chuy ādan
 pādan wandayō zuv ta jān 1490.

kan dār mana-kin¹ yiman phār¹yādan
 bulbul ta biyē gul chiy nālān
 yiy yēli won^unakh wakhun^u wōstādan
 pādan wandayō zuv ta jān 1491.

prithōm sārēniy sēdan ta sādan
 kyāh-sanā ʔalēm-nā wōnduk^u armān
 kēh-ti nō cāra log^u lāninēn wādan
 pādan wandayō zuv ta jān 1492.

wōthū prith pananēn dōn rāja-zādan
 yim drāy cyāni-khōta bāḍ¹ balawān
 kyāh-sanā wanan lūkh awalādan
 pādan wandayō zuv ta jān 1493.

yēmb^ar-zal wandayō pampōshē-pādan
 yiṭhaway kathau ʔali mē-ti armān
 sarv-i-kada, laḡayō shākha-shēmshādan
 pādan wandayō zuv ta jān 1494.

watharay sabzī pēṭh nāgarādan
 sōna-tani saniy thod^u tul pān
 ʔ^añē gayēm jigāras ta wuñē chuy ādan
 pādan wandayō zuv ta jān 1495.

kan dār mana-kin¹ yiman phār¹yādan
 manushē-bāwa prath kaīsi yuth^u guzarān
 zāla wol^u jānawar samayē-sayādan
 pādan wandayō zuv ta jān 1496.

prakāshē cāra kyāh lōn¹-phasādan
 timau zōl^u ajñān yēmau gōl^u pān
 kāh-ti nō wanīth hēki yiman samwādan
 pādan wandayō zuv ta jān 1497.

76. SĪTĀ'S WOE. HORROR OF LAVA AND KUŚĀ AT HAVING SLAIN THEIR FATHER.
 REMARKS ON FILIAL DUTY.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

wuchun yēli Rāma-juv dōh sōponus rāth
 sa yīsh^u gayē tīsh^u ma ösin kāh manōsh-zāth 1498.

lobun yēli dūrēruk^u yūts^u hōl tas ôs^u
 duyī trōvith tshun^un yēkh-sān tatiy gōs 1499.

lobun titha yitha rōw^umot^u chiy laban Day
 zarith biyē zindagī mōrdan diwan may 1500

nadiyē-sūty mīj^u yāmath tshēna gamūts^u jōy
 grazana-nishē shānth sōpūn^u yēli rūt^un khōy 1501.

na-zānana-sūty wuchukh chot^u chwā wōzul^u nyūl^u
 sapūn^u yēli zān pōñis pōñ^u zan myūl^u 1502.

yiwan tot^u Lav ta Kush dōnaway diwan bākh
 riwan wārā ta sīnas sōpanan cākh 1503.

wanan wōnī, 'wawakh yuth^u tyuth^u labakh byōl^u
 'muṭhis chuy muṭh^u khasan shōlis khasan shōl^u' 1504.

na-tay bōzakh suh sōruy ôs^u pānay
 thawān kath pōpiyēn-kit¹ yīm nishānay 1505.

zarā kar hōsh wuch yīm Dayē-kāran
 gōbur mōlis ta gōbaras mōl^u māran 1506.

yēshakh yōdwai gōbur gōtsh^u dyun^u mē rāhath
 gōbur chukh gāl zuv pananis babas-path 1507.

karakh yuth^u az babas pananis ts^ah sūty kār
 sarakh tyuth^u pāna yod^u āsakh ts^ah autār 1508.

tshunan tim āch¹ waṭīth atha sarpa-ālēn
 laban tim lāl yīm bab mōj^u pālan 1509.

- wōlō wōñ mājē mōlis-path jīgar gāl
sēdath āsiy tṣē khur^u kāsiy mahākāl 1510.
- ṣ^hh yōdwai wāra chukh almāsa-gardan
ba-dargāh-ē-padar jōrūb sōpan 1511
- mē won^umay, 'yuth^u gaṭhiy khōsh byōl^u tyuth^u wav
'paḡāh lōnakh tamyuk^u phal yuth^u sapon^u lav' 1512.
- ṣ^hh yōdwai pōpī bab mōj^u mānakh
Sadāshiv biyē Wumā ada kar ṣ^hh zānakh 1513.
- Sadāshiv suy diwan yus zindagōniy
Wumā s^ay yēmi khēmā kārⁱ krūd cyōniy 1514
- baban kyāh kūr^u kamī kor^unakh ṣ^hh paidāh
ṣē mā ōs^uy panānⁱ-kinⁱ kēh wōmēdāh 1515.
- Wumā s^ay yēmi ṣē kūr^unay dar-shikam jāy
ṣ^hh wuchtō, pōpiyō, rūz^uy na kēh māy 1516.
- galath būzith zalath pōñis-nishin drākh
tyuthuy nīrith nēthanon^u mal-barut^u zākh 1517
- saponukh pōkhta yēli ḍyūṭhuth panun^u hāl
achiv hōruth ṣē rath ṭhōruth mahākāl 1518
- panun^u kartūth ṣ^hh ḍishith gōkh gamnākh
kūr^uth thaph gāsa-bargan yēli ṭhūṭ^uth bākh 1519
- tihīdastī wuchith rūduy na kēh hōsh
tujyōhakh dōn athan zardyōkh zan pōsh 1520
- Wumā yāmāth wuchani lūj^u cyōn^u ahwāl
khēmā kūr^unay dopun lūkan, 'yih chum lāl' 1521.
- lōkoṭ^u tami kōchi-kēth hēth lalanōwukh
wuchan gaṭh tami dōd kyāh dāma cyōwukh 1522.
- achēn-hond^u gāsh hyuh^u roch^unakh wuchiv māy
kaḍith shik^ama kūr^un wōlinjē-manz jāy 1523
- khabar chyā kyāh tamis rūz^uy ṣē-nish āsh
prayēm bor^unay dapan, 'chum sūrē-prakāsh' 1524.

- dahan-hünz^u kath chēh kyāh dōyētr^ah tsē chōvith
yiwan chēy wuñē niwan chēy mananōvith 1525.
- khēmā kür^unay tsē mā tas-kun wuchuth zāth
tsē rātas dōh dōhas yith rāwūr^uth rāth 1526.
- ganīmath zān wuñ-kēn kar ts^ah r^atⁱ kār
Wumā-dēvī ta Shiwa-jī chuy kharīdār 1527.
- pagāh yēli tim gaśhan nīrith ba-ākāsh
mē won^umay, 'yuth^u na rōziy mēlanūc^u āsh ' 1528.
- gaśhakh sannyās yod^u dēwāna lāgakh
baṭhēn bēran kaṇḍēn-tal pāna zāgakh 1529.
- tithay Rāwun marith labahōn ts^ah Lankā
na-tay darshun karun rōziy tamannā 1530.
- hatu'l-magdūr az yuth^u chuy tsē tākath
karukh khādmath ganīmath chuy ganīmath 1531.
- kasam chum yod^u ts^huniy bab mōj^u trōvith
kasū ada, pōpiyō, buth^u hēkakh ts^ah hōvith 1532.
- walēkin kar tamis yuth^u ōs^u mōlum
dopun, 'sīwā karēm roch^unakh ts^ah mōsum ' 1533.
- wuchani lāgⁱ, 'trēn zağan-hond^u rāja kot^u gāv '
wadani log^u zōñ^u-bāpath Kush ta biyē Lav 1534.
- yiwan tot^u Kush ta Lav dōnaway diwan nād
mashān ada Rāma-juv Sītā pēwan yād 1535.
- garā phārⁱyād lāyan pān mārān
garā tim pān panun^u chiy razi khārān 1536.
- garā dōnaway samith jāman diwan cāk^h
garā ḍulagānⁱ diwan pānas malan khāk^h 1537.
- garā tsāpan dandau-sūty gulⁱ diwan nād
dapan, 'wuchⁱtav patav āsⁱ nā-khalaph zād ' 1538.
- wodukh tyuth^u wadani yuth^u log^u pāna ākāsh
sapānⁱ tithⁱ yithⁱ wuchith sapanan jigār-trāsh 1539.

77. VĀLMĪKI RESTORES ALL THE SLAIN TO LIFE. SĪTĀ BY A REVULSION OF
FEELING REFUSES TO SEE RĀMA.

karan phār¹yād Sītā lūj^u wadanē
rēshis-kun lūj^u ba-zōrī nāla dinē 1540.

suh Wōlmīkh ryosh^u gamot^u gara ôś^u nīrith
dapan, yūṭ^u kōl¹ tāmāṭay āv phīrith 1541.

pakan tot^u wōt^u ḍyūṭhun yāñ suh ahwāl
chuh dod^umot^u mōkta-phol^u ḍīshith maran lāl 1542.

wuchun tati rath pakan dār¹yāv dār¹yāv
khabar log^u tas prīshani, 'kas kyāh banith āv ' 1543.

wodun wārā wanani log^u, 'hē Sadāshiv
'amis yiti myāñē bad-bakhtiyē-sūty gav ' 1544.

gōran yēli māyē-sūtin pān gōlun
kūr^un wuzamala amrēta-rūd wōlun 1545.

wuchiv rēsh¹ kyāh kūr^un tām¹ tīs^u zōriy
harith amrēth zi tim gay zinda sōriy 1546.

dapan, wuch¹tav tatēy kāh mūd^umot^u prōn^u
sapon^u su-ti zinda yēli tām¹ amrēthāh cyōn 1547.

sapān¹ yēli zinda tim sōriy dubārah
sapon^u Sītāyē biyē dil sang-i-khārah 1548.

gāṭhith tas rēsh¹-sandis hujaras-andar tsāyē
korun bar band wuch¹tav kyāh gayēs rāy 1549.

dopun, 'yot^u-tām mēli na nab ta būtarāth
'panun^u buth^u Rāma-tsandras hāwa kar zāth ' 1550.

78. RĀMA RETURNS HOME TAKING LAVA AND KUŚĀ. HE THEN GOES BACK TO
THE HERMITAGE AND IMPORES SĪTĀ TO ACCOMPANY HIM,
BUT SHE REFUSES.

sa Sītā yēli tsalith gayē nāla trāwān
niyēn rēsh¹ Rāma-tsandras-nish z^uh santān 1551.

anith yēli hōv¹nas nishē thōv¹nas tim
padēn dōn-tal paran tāñ pōv¹nas tim 1552.

78. RĀMA IMPLORES SĪTĀ TO ACCOMPANY HIM. 1553-1567

- padēn lāg¹ mīṭh¹ dini sōriy timan dōn
khasūsan Bharuth Lākh¹man biyē Shēturgun 1553.
- asan khēlan gīndan phirūv^ukh munōdī
naḡar-kun ḡay timan-sūty hēth ba-shōdī 1554.
- pēth^ar bābath^ar hēth shēhras-andar ḡay
wadani log^u rāza tas Sītā tētas pēy 1555.
- rēshis log^u prīshani, 'tas kyāh gōsa ḡav myōn^u','
kar^am yiy ōs^u karmun^u kār kāmⁱ zōn^u 1556.
- pakan tas sūty ḡav vēḡalyōv suh zan kand
wuchyōkh Sītāyē thow^umot^u bar karith band 1557.
- andar Sītā nēbār¹-kīnⁱ Rāma-autār
baras-pēth byūṭh^u ta wān¹nas villa tay zār 1558.
- dopus tām¹ Rāma-ṭandran, 'wōth nēbar nēr
'wōnduk^u dōkh wōñ ṭaliy shēhras-andar phēr' 1559.
- dapan, Sītāyē won^unas, 'chukh ṭ^ah autār
'wuchan chukh-nā hēwan jīgaras mē chum nār 1560.
- 'samay ḡyūṭhum sēthāh wōñ sōpūñ^us sēr
'chuh ōkh^ur^u ḡara ḡathun^u nēr^un ḡathēm tēr 1561.
- 'bōh nay nēray ṭē kyāh wōñ myōn^u chuy ḡam
'ḡatshiy dār¹yāwa-sūnz^u akh pā¹-phyorāh kam 1562.
- 'ḡōḡaṇ akh bēñē yēs tiṭh^u āsi ḡamkhār
'dōyum^u āsakh ṭ^ah Nārān pāna autār 1563.
- 'trēyum^u trēnaway barādar chiy balāvīr
'zamīnas-sūty suwān ākāsh az-tīr 1564.
- 'poz^u ay bōzakh tasallī ḡōm az-zān
'mudā ōsum ṭē wātānⁱ yim z^ah santān 1565.
- 'ḡayā kar wōñ ṭē kyāh chēy māy myōñī
'ṭ^ah ḡath phīrith shurēn kar pōr¹zōnī' 1566.
- dōnaway lōla-sūtin tati dazān ōsⁱ
sōrga-manza rāsa-manḡul zan ḡrazān ōsⁱ 1567.

karani log^u Rāma-juv tas zāra-pāra
lūj^us sa-ti katha wananē wāra-wāra 1568.

79. RĀMA'S SUPPLICATION.

(Metre, *Accentual*.)

Rāma tsandran dop^u, 'bar mutsarē
'karī ānand panani garē 1569.
'kazāl¹ gayēkh azala ôsuy
'kashṭ tsôluth Yīshôr¹ tsē kôsuy
'vyād vig^{an} wōñ na sōndarē
'karī ānand panani garē 1570.
'kām¹ kūr^ukh hiyē-māl zāyē
'pāna tsāran chuy nōg¹-rāyē
'tsāyē rōzun^u kōtāh zarē
'karī ānand panani garē 1571.
'bōz, wōnduk^u gam gōsa tsaliy
'rōz prasan, shēth^r galiy
'sōz wuch, bēh panani garē
'karī ānand panani garē 1572.
'bār tuluth sār sōr^u ôwuy
'gār tsôputh tamannā drôwuy
'tār lagith panani garē
'karī ānand panani garē 1573.
'hāv mōkh bāv gōy^u kyāh tsē gōsa
'trāv malāla wōñ āch¹ mē lōsa
'thāv tsētas Day kyāh karē
'karī ānand panani garē 1574.
'rūch^u karith achē-manz thāwath
'driy hōvith driy hāwanāwath
'triyē tsālun^u pazi tāra tarē
'karī ānand panani garē 1575.
'wātihiy kar sāmāna trāwun^u
'sūd kyāh nēri suh mūd^u Rāwun
'hōl kyāh gōy^u mōl^u kas na marē
'karī ānand panani garē 1576.

'gār roṭuth tām¹-sanzi vērē
 'yus marith gāshi kati phērē
 'gam khēna rath māj harē
 'karī ānand panani gārē' 1577.

Rāma-ṭandran yāñ tiy won^unas
 pēyē wasith jalāv hyot^unas
 lūj^u sa ṭāpani panañē narē
 'karī ānand panani gārē' 1578.

shīna-mōñ^u zan vēsarana āyē
 tami won^unas panañē jāyē
 'kami ṭē won^unay buk^{ar}¹ darē
 'karī ānand panani gārē' 1579.

'bōz kath chum-na pōshēn-pāyā
 'tōshē kath chēm wanith māyā
 'rōshi dyut^unam makh pōshē-tharē
 'karī ānand panani gārē' 1580

yiṇ wōndas gay hiyē-mālē
 tami-khōtan dūrēr ṭālē
 'rinda bōzakh zinday marē
 'karī ānand panani gārē' 1581.

lōla-nāruk^u jalāv roṭun
 nīla-waṭh sīna panun^u ṭoṭun
 yēṭh yēs āsi suy lōl barē
 'karī ānand panani gārē' 1582.

gāsh yith biyē prakāsh anun^u
 lōla-almāsa-sūty wōnda khanun^u
 pōkhta sōpani man mōkta harē
 'karī ānand panani gārē' 1583.

mājē Dīviyē-kun gayē shēran
 ōs^u rātas līlā karan
 zūn zan ōs^u lūj^umūṭs^u darē
 'karī anand panani gārē' 1584.

80. SĪTĀ'S RESPONSE.

(Metre, *Accentual*.)

- 'māra kür^ūnas āmⁱ māramatī
 'Pārwatī kar myōn^u cāra 1585.
- 'mājē zāyēs drūts^ū yēli hūr^ūm
 'krāni drāyēs tamannā sūrum
 'lāni ōsum amis sūtin
 'Pārwatī kar myōn^u cāra 1586.
- 'zēwawunuy phārⁱ rēshⁱ ta paṇḍith
 'kōli ṣhunanōv^ūhas kūñ^u gāṇḍith
 'chim mē wasan yēma-guma tatī
 'Pārwatī kar myōn^u cāra 1587.
- 'kōli ṣhuñ^ūnas yēli bōh mājē
 'tatī phorum Zanakh rāja
 'na-ta māryēyēnas kōna tatī
 'Pārwatī kar myōn^u cāra 1588.
- 'myul^u dyut^u karith Vishāmitran
 'kōna lōn^u chum mē wōñ pētaran
 'gaib sōpānⁱ tim ti haibatī
 'Pārwatī kar myōn^u cāra 1589.
- 'suy ath sēndi apōr tarē
 'yus wōñ nēri panani garē
 'suh na yus myōnⁱ-pōṭhⁱ yitⁱ marē
 'Pārwatī kar myōn^u cāra 1590.
- 'wardana-vēri būrzay mē gāṇḍim
 'rōñ^ū-āsana kōh bāl ṣhāṇḍim
 'wōñ gayēs kīwal bōh yitī
 'Pārwatī kar myōn^u cāra 1591.
- 'bāwa wōñ kas yēli gōm trōvith
 'kyāh wana nāv mandachōvith
 'Rāwanas myōnⁱ paripāph khatī
 'Pārwatī kar myōn^u cāra 1592.

‘tāmⁱ niyēnas yēli tami hāla
 ‘mājē panañē kūr^unas hawāla
 ‘kyāh wanith hēka tas chēh satī
 ‘Pārwatī kar myōn^u cāra 1593.

‘ada zōñ^unas tami azōñ^u mājē
 ‘villa wānⁱ wānⁱ tami ashka gājē
 ‘mashka karēnam shurēn sūti
 ‘Pārwatī kar myōn^u cāra 1594.

‘shur^u zōñ^unas karēn shurⁱ-bāshē
 ‘zōlith lōj^unas bōh wālawāshē
 ‘dēwatā sōrⁱ gay āra-k^atī
 ‘Pārwatī kar myōn^u cāra 1595.

‘anth zōnum na yith bawa-saras
 ‘gaṭa kūr^unam ta bōh kyāh karas
 ‘shēchē lazanas tē pāph khātī
 ‘Pārwatī kar myōn^u cāra ’ 1596.

yūts^u wodun, ‘kūr^u kaīsi ma zēyin
 ‘zēyi yēli ta almās khēyin
 ‘kūr^u zāyēs sūr gōm yitī
 ‘Pārwatī kar myōn^u cāra 1597.

‘kōrē āsūñ^u gaṭhi ḍēka-sēdath
 ‘na-ta brōṭhaya gaṭhi hēñ^u sa wath
 ‘taway bōh tshāḍath panañē watī
 ‘Pārwatī kar myōn^u cāra 1598.

‘kyāh bōh wana, tāmⁱ sōrga-wāsan
 ‘patsh ūñ^un āman ta khāsan
 ‘won^u dēwau, “Sītā chēh satī”
 ‘Pārwatī kar myōn^u cāra 1599.

dēwatā āy sōkhī dinē
 ‘mōlⁱ būzus ta log^u riwanē
 driyē hōvⁱnas tāmⁱ dāri-chētī
 ‘Pārwatī kar myōn^u cāra 1600.

‘ tō-ti panun^u pazun^u pôlun
 ‘ kruha-badēn oḡun zôlun
 ‘ yithⁱ pralay chyā bôvⁱmâtī
 ‘ Pārwatī kar myôn^u cāra 1601.

‘ bôlⁱ wañānas chuy ādan
 ‘ kôlⁱ rāway thowum na zāh kan
 ‘ bara kūr^unas amⁱ sūramâtī
 ‘ Pārwatī kar myôn^u cāra 1602.

‘ tyūt^u wodum sahlāba wunyôm
 ‘ ashi-sūty sôr^u samsār wanyôm
 ‘ wan t^h rōzakh kati mētsi-datī
 ‘ Pārwatī kar myôn^u cāra 1603.

‘ Dayē-lônⁱ yēli paigām būzun
 ‘ ada Halmot^u Ludar sūzun
 ‘ “ vyād gūj^u wōth mē-sūty satī ”
 ‘ Pārwatī kar myôn^u cāra 1604.

‘ pāna yot^u-tām môrun Rāwun
 ‘ ôsus lūkan dēmāg hāwun^u
 ‘ gōsa kus gōs trōv^unas tatī
 ‘ Pārwatī kar myôn^u cāra 1605.

‘ bara kūr^unas bōh shyāma-sōndar
 ‘ sara kūr^unas nāras andar
 ‘ dara lōj^unas chivēmâtī
 ‘ Pārwatī kar myôn^u cāra 1606.

‘ pūt^u achē dits^un pōlōdⁱ pacē
 ‘ khōṭ^u bōh drāyēs tami kahwacē
 ‘ goṭ^u gātshith āyēs bōh tatī
 ‘ Pārwatī kar myôn^u cāra 1607.

‘ gari tshuñ^unas nēbar kaḍith
 ‘ shrākh dits^unam wōlinjē barith
 ‘ wākh ôsum wōñ mara yiti
 ‘ Pārwatī kar myôn^u cāra 1608.

- 'gari panani akh rāth bür^m
 sāph wantam kōsa hān kūr^m
 'kara kyāh kāmⁱ wonⁿas "satī"
 'Pārwatī kar myōn^u cāra 1609.
- 'lashē ganjēnam nārañē tshaṭa
 'pashē kōtāh kūrⁿam gaṭa
 'biyē kūrⁿas shērmanda tatī
 'Pārwatī kar myōn^u cāra 1610.
- 'zōm^u kūrⁿam nic^u kathi-hanā
 'gōm na wōndas yih bōzⁱ chēh bōnā
 'kōm^u gayēm mē kas sūti
 'Pārwatī kar myōn^u cāra 1611.
- 'tīr ditⁱnam wōlinjē barith
 'gōm tīm tīr jīgaras tarith
 'atha-sūty gēv mothⁿam satī
 'Pārwatī kar myōn^u cāra 1612.
- 'nāra-tēmb^ar phambas pēyēm
 'wuchⁱtav wōñ kūr^u jalāv hēyēm
 'rēh phaṭith nēri pēṭhⁱ parbatī
 'Pārwatī kar myōn^u cāra 1613.
- 'nāl wolⁿam lōkūṭ^u bōh gūj^us
 'bāl tshuñⁿas zālan lūj^us
 'hāl kyāh lāl gayēm mē chātī
 'Pārwatī kar myōn^u cāra 1614.
- 'āyē tas kōna balāy achēn
 'lāyē tas kōna gāthhān achēn
 'drāyē tas kōna zēv kārē-patī
 'Pārwatī kar myōn^u cāra 1615.
- 'yus yēs jōrē-judōyⁱ karān
 'Day tas kōna wath rāwarāwān
 'chus kōna wasan yēma-guma tatī
 'Pārwatī kar myōn^u cāra 1616.

‘sirī wōtith chuy hani-hanē
 ‘sari prakāshē tsēy pāna wanē
 ‘bōz kyāh wani Sarasōtī
 ‘Pārwatī kar myōn^u cāra ’ 1617.

81. RĀMA'S ENTREATIES AND SĪTĀ'S REFUSALS. AT DAWN VĀLMĪKI
 INTERVENES.

(Metre, *Accentual*.)

lōla-sūtin osh^u ōs^u trāwan
 chēs na mulay bar mutsarāwan 1618.

tāmⁱ won^unas, ‘yim kam khātīm pāph ’
 tami won^unas, ‘rūduy na yinsāph
 ‘kas tsē chukh yim nēhadāv hāwan ’
 (chēs na mulay bar mutsarāwan) 1619.

‘pāph warzith chuh yihuy myōn^u mālyun^u
 ‘tāpa yitⁱ yēs dazān ōs^u tālyun^u*
 ‘kas chih wōrivⁱ mē zan wath rāwarāwan ’
 (chēs na mulay bar mutsarāwan) 1620.

tāmⁱ dop^unas tōra, ‘kar khānadōrī ’
 tami dop^unas, ‘trōvⁱmātⁱ chim mē sōriy
 ‘yitⁱ bihith kaīsi buth^u chēs na hāwan ’
 (chēs na mulay bar mutsarāwan) 1621.

tāmⁱ dop^unas tōra, ‘rachath bōh wōñ jān ’
 tami dop^unas tōra, ‘wuñē chēs bōh larzān
 ‘yith suh Lākhⁱman nith mā tshunēm wan
 (chēs na mulay bar mutsarāwan) 1622.

‘bēh ts^hh pānas rēh chēm wuñē jīgaras
 ‘khār wuñ chēs kuñ^ū ta kīwal zi bēkas
 ‘chēs-na mōsum chukh ts^hh mē tambalāwan ’
 (chēs na mulay bar mutsarāwan) 1623.

wōndā tas gav zan dor^u sang-i-khāra
 Rāma-tsandran wañānas wāra wāra
 ‘man chuh tsantsal tan diwān ōs^u grāwan ’
 (chēs na mulay bar mutsarāwan) 1624.

* V. I. tāpa-nishē yēmⁱ roch^u myōn^u tālyun^u.

81. BĀMA'S ENTREATIES AND SĪTĀ'S REFUSALS. 1625-1632

biyē won^unas, 'sūr^ūm wōñ jawōnī
 'kar tulith hēka yim bār cyōnī
 'chum-na tākath tan bōh wōñ nāra nāwan
 (chēs na mulay bar mutsarāwan) 1625.

'hōsh nyūtham tsē pōshē-nūla
 'mōshka bab^ūr^ū kūd^ūthas bōh mūla
 'kōng zōj^ūthas zan āma-tāwan
 (chēs na mulay bar mutsarāwan) 1626.

'chēm-na tsē-rost^u biyē kēh wōmēdā
 'ts^h las gathanay kaitśāh tsē paidā
 'gachē-kūthēn achē-pōsh chih chāwan
 (chēs na mulay bar mutsarāwan) 1627.

'myāni lōluk^u tsē wōñ sūruy tamannā
 'chēs bōh tiśh^ūy yiśh^u tēli ōs^ūs sa Sītā
 'āzmōw^umot^u biyē kyāh āzmāwan
 (chēs na mulay bar mutsarāwan) 1628.

'kātsa zūni lōg^utham nēth tsē grōnuy
 'poz^u wanun^u kyāh wōñ zāna cyōnuy
 'khēñ^ū bōh diś^uthas gōṭan biyē kāwan
 (chēs na mulay bar mutsarāwan) 1629.

'nād dit^umay dit^utham zāh na ālav
 'dōdⁱ būzim s^hau shēzdau ta shālav
 'vyād mūth^ūmūts^ū biyē chukh yād pāwan
 (chēs na mulay bar mutsarāwan) 1630.

'hēth bōh yēli yiy ōs^ūs āmūts^u
 'thath^ūr^ū-gāsa zan bōh ōs^ūs mājē zāmūts^ū
 'khēth tshuñ^ūnas tamiy bōh ādāmⁱ-khāwan
 (chēs na mulay bar mutsarāwan) 1631.

'yēmⁱ rēshⁱ yitⁱ rūch^ūnas bōh wāray
 'tsūr^ū gōmūts^ū ōs^ūs yāñ awāray
 'wandahōs tas cashma-pampōsh bōh pādan
 (chēs na mulay bar mutsarāwan) 1632.

- 'lūb tamannā sōriy mē drāyēm
 'bāra-kāṇḍⁱ yēli khōran tsāyēm
 'wōnda dod^umot^u kētha shēhalāwan
 (chēs na mulay bar mutsarāwan) 1633.
- 'zēṭh sūrith mōnj^u-hōr yām chōwum
 'pōhⁱ-pan zan mē sāmāna tām trōwum
 'vīrē-hāndⁱ-pōṭhⁱ dōdaryēyēm tatiy tan'
 (chēs na mulay bar mutsarāwan) 1634.
- rōtⁱ-rātas kūr^ukh tātⁱthiy husyōrī
 kōna laḡakh pādan nēth bōh pōrī
 ōsⁱ pānavūñ^u wōndākⁱ gōsa bāwan
 (chēs na mulay bar mutsarāwan) 1635.
- rāth sūrith sub^ahan yāñ phōl^u gāsh
 hyot^u trāwun^u sūrēn brōṭha prakāsh
 rēshⁱ dop^unas, 'ṭ^ah bēh pānay mananāwan'
 (chēs na mulay bar mutsarāwan) 1636.

82. VĀLMĪKI REMONSTRATES WITH SĪTĀ. SHE STILL REFUSES. VĀLMĪKI DIRECTS RĀMA TO RETURN TO AYŌDHYĀ AND THERE PREPARE A SACRIFICE, TO WHICH HE PROMISES TO BRING SĪTĀ.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

- dopus ada rēshⁱ, 'mutsar^u bar kōmōrī
 'khēmā kar chuy karan bartā tsē zōrī 1637.
- 'ma dis yūṭ^u tūl chuh bartā jān cizā
 'karus khādmath tsē ḡanz^arāviy azizā 1638
- 'ma kar ḡaphlath mutsar bar chus sēṭhāh hōl
 'ḡatshus sūtin bariy yuth^u pazi tyuth^u lōl 1639.
- 'prabātan pūz kar biyē darm tay dān
 'wandun^u ḡatshi bartahas pananis panun^u pān 1640.
- 'triyēn sīwā karūñ^u ḡatshi bartahas-kun
 'ṭalan pāph sōrⁱ biyē zanmas na chukh yun^u 1641.
- 'chuh bartā zōñ^u-kinⁱ Bhagawān mānun^u
 'karus sīwā tamyuk^u phal chuy prakāṭh nyun^u 1642.

‘chuh vīdas-manz sēṭhā won^umot^u chēh sath kath
‘triyēn sīwā karūn^ū gaṭshi bartahas path 1643.

‘gōḍaṇ gaṭshi tsarana-kamalan miṭhⁱ tas dinⁱ
‘chalith pād tāmⁱ-sāndⁱ tawa-pata gaṭshan cēnⁱ 1644.

‘karus sīwā barus lōl shēr zānun
‘sōbōz^ū-sūty Rāma-juv Nārān mānun 1645

‘yih chēy sath kath chuh bartā pāna Bhagawān
‘tamis sīwā karith Vaikunṭh chih prāwān 1646.

‘ts^ah chēkh butarāth bartā zān ākāsh
‘pakus sūtin karan sōriy tsē shābāsh 1647.

‘pakus sūtin ma kar tōkhūr^u kadam tul
‘sōbōz^ū-sūtin zān myōn^u nēr chēy sul 1648.

‘yih kami-putshy chēkh amis-pēṭh bar karan band
‘chuh ath-pēṭh kyāh hasar wātakh na zāh and ’ 1649.

dapus tami tōra, ‘rēshⁱ-bāyō yih mō wan
‘amis-nishē chuy barābar dōst dushman 1650.

‘zakh^am āmⁱ-sāndⁱ balānⁱ pānas bē-dawāh chiy
‘akis bāmas amis dah lach hawā chiy 1651.

‘yih chuy hath-gor^u pōrush cyōñ^uy mē driy chēm
‘amis kar chēy khabar, “kath jāyi triy chēm” 1652.

‘tithiy dōda-shurⁱ siphath nābad-phalyau-sūty
‘nēhāl āwāra nābad khēth kārīn kūtⁱ 1653.

‘tyuthuy chus dil kuniy kāh kath chuh bōzān
‘mulay chuna ada, rēshⁱ-bāyō, yih rōzān 1654.

‘sēṭhāh gam hyot^u mē path ārām na zāh ām
‘tsōdūsh^ū candrama chēs Sītā mē chum nām 1655.

‘amis-sūty zahr-tsāpun^u lōla-thāwun^u
‘amis-nishē som^u chuh rač^arun^u rāwarāwun^u 1656.

‘yih kētsāh aḍijē tay rath mās mē ōsum
‘tih zōlum, zālānan zangāra kōsum 1657.

- ‘mē kēh wōñ chum na Rāmanē nāwa-rostuy
‘dazan chum dīph nēb^arimē wāwa-rostuy 1658.
- ‘phuṭith phônūs zi ṭhīkyā ṭōg^u wāwas
‘karān ālūts^u pawan pēṭh Rāma-nāwas 1659.
- ‘na rūz^um tan ta man ta wāsanā wōñ
‘yih kēh sōruy tih kēh suy bāsanāwun^u 1660.
- ‘amis-nishē sōth-kālas yēmⁱ na kēh wow^u
‘harud aṣanay gōḍañ suy chuy diwan now^u 1661.
- ‘amis Rāma-ṣandras path yēs galith pān
‘suh āsyā myōnⁱ-pōṭhin hāl-i-hairān 1662.
- ‘kariy siwā bariy yus tas sēṭhāh lōl
‘ganz^ar bā āmⁱ suh tāthⁱ nāras-andar zōl^u 1663.
- ‘gatshan nazdīkh yēs āsiy ba-darshēn
‘wuchan gulzār tas-nishē dūri rōzan 1664.
- ‘mē kor^unam ṣas ta chēs bēkas gamūts^u khār
‘ṣ^ah wantam wōñ chuh bartā Rāma-autār 1665.
- ‘sōkhas wōtith mōkhas bōyⁱnas namaskār
‘dōkhas-pēṭh wātanōv^unas cāra lācār 1666.
- ‘niyēm pānas-sūtin gēlēm yih badzāth
‘ahankāras khotum hīthāh logum gāth 1667.
- ‘ṣolum trōvith bōh kot^u lāras zanāna
‘taway yuth^u rōsh ṭhōḍum pōnⁱ-pāna[’] 1668.
- tih būzith Rāma-juv yūts^u gav awāra
wanani log^u tas rēshis, ‘ath kyāh chuh cāra 1669.
- ‘yih yēṭh ōs^u Yīshōras bōzana na kēh ām
‘logus dar-māda nāhaka gōs badnām[’] 1670.
- dopus tāmⁱ rēshⁱ, ‘ṣ^ah chukh autār pānay
‘karun^u ōsuy lukan-hond^u gav bahānay 1671.
- ‘satī Sītā chēh zanmas būm āmūts^u
‘Zanakh rāzas ti mētsē-tala ōs^u drāmūts^u 1672.

‘sēṭhāh zōrī karan tsēy-kun gaṇḍith man
‘wandan dēn-rāth tsēy zuv jān pādan 1673.

‘tsuñ^uth trōvith tsē maṣh^ṛōv^uth asūnz^u māy
‘tih mā gaṇz^oruth wanas-manz kyāh chuh tas pāy 1674.

‘ts^ah gath naḡaras-andar wōñ gōsa gam trāv
‘tayōrī kar jagā^kl sāmāna sōmb^arāv 1675.

‘tsē pata zōrī karith tot^u wātanāwan
‘madāray wāra wāra mananāwan 1676.

‘wanas rātas dōhas tim tim bahānay
‘yimas sūtin anan tot^u-tām bōh pānay ’ 1677.

83. RĀMA PREPARES THE AŚVAMĒDHA SACRIFICE. HE SENDS ŚATRUGHA
TO SEEK ŚĪTĀ.

yih shēch^l būzith pakan sōn rōph chakan drāy
rēshis rukhsath hyotukh Ojudyā-naḡar tsāy 1678.

kūr^ukh shōdī munōdī drāyē bāzōr^l
samith rēsh^l āy yēḡñēs-pēṭh tsōwāpōr^l 1679.

kūr^ukh jāyāh mukarar bīṭh^l brōhman
karani lāḡ^l zaph Dayēs-sūty gōṇḍ^u timau man 1680.

dapan, pūr^l-kin^l bōnā bīṭh^l sēd ta sannyās
pachim^l-kin^l akh Wasishṭh mahā-ryosh^u ta biyē
[Vyās 1681.

dachin^l-kin^l byūṭh^u Agasty Nārad mōnīshōr
wōtār^l-kin^l sāri samsārāk^l rēshīshōr 1682.

biyēn tarphan bihith ōs^l ātmajñōnī
giyān bāwan ta hāwan pōr^lzōnī 1683.

samith āmāt^l tapīshōr sēd ta biyē sād
korukh āramb tulukh yēkh-bār yih samwād 1684.

wanani lāḡ^l Rāma-tsandras-kun ba-yēkh-jā
‘tsē-sūty az yēḡñē-maṇḍalas shūbi Śītā 1685.

‘satūc^u sōkhī chēh yiy, “ triy sūty āsūñ^u
“sapani ashōmēd saphal biyē vyād kāsūñ^u ” ’ 1686.

- daram pōlun pozuy yāmath tih būzun
Shēturgun ananī tas Sītāyē sūzun 1687.
- hukum būzith gathith tot^u wōt^u lārān
ryoshwāh d̥yūṭhun prakath zan pāna Nārān 1688.
- paran pēv tas rēshis kor^unas namaskār
'manāk^l dōkh trōv^ltav wuch^ltav tasānd^l kār ' 1689.
- shēran sōpon^u ta wān^lnas sōr^l kārān
'satī Sītāyē Rāma-autār chuh ṭhāran 1690.
- 'dayā kar wōth ṭ^ah Sītā mananāwun
'ṭ^ah yis sūtin ta tas-nish wātanāwun ' 1691.

84. VĀLMĪKI INDUCES SĪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND SWALLOWS HER UP. THE SITE OF THIS WAS UNKNOWN TO THE GODS, BUT IT IS LOCATED AT SHĒNKARPŌR.

- tih būzith gav suh ryosh^u tas karani zōrī
'gamuk^u chal mal ṭ^ah chēkh nirmal kōmōrī 1692.
- 'patim^l gam gōsa ṭhun trōvith ṭ^akan nēr
'garas-kun pakḥ ṭ^ah wōñ pananis sōras phēr ' 1693.
- satī Sītāyē būzith tāñ ṭhuṭ^ūn bākh
kaññen tām^l-sandī wadana yuth^u sapān^l cākḥ 1694
- dopun, 'kētha-pōṭh^l gatsha tath Ojudyāyē
'"kaḍith ṭhuñ^ūmūṭṣ^ū," dapan, "wuñ pāna āyē " 1695.
- 'lashēn-hūnz^ū rēh dilas chēm gōm bēdād
'pashēn chēs yūṭṣ^ū hashēn kyāh bāwa rōdād 1696.
- 'amā kyāh kara, yih ryosh^u chum yistāda
'diyēm shāphāh gatsha mā khār zyāda ' 1697.
- tih wōbarōwun wanith tamī tāñ tim drāy
Shētruḡnas sūty hēth Ojudyāyē-manz ṭāy 1698.
- jaḡas Wōlmīkh munīshōr wōt^u ṭhārān
tamis-pata āyē Sītā pāna lārān 1699.

- yiwan yēli dīṭh^u Sītā Rāma-ṭsandran
jāgas-manz ṭsāyē man tas ōs^u harshēn 1700.
- paran pēyē Rāma-ṭsandras ṭsārⁱ wānin zār
prayēm bor^unas sēṭhā kor^unas namaskār 1701.
- ‘wanum kyāh chum hukum wuñ-kēn bōh āyēs
‘phūr^um pānas korum kyāh mājē zāyēs’ 1702.
- dopus tāmⁱ tōra, ‘kar nirmal panun^u pān
‘rēshēn-hünz^u hāv driy sōr^uy ṭsaliy hān’ 1703.
- tiḥ būzith lūj^u wanani Nārāyēnas-kun
‘Niranzana kyāh mē-pēṭh bēdād yih sōpon^u 1704.
- ‘gayēs āwāra yūṭs^u Yishōr prakāṭh nēr
‘adari samsāra-nishē sapūñ^us sēṭhāh sēr 1705.
- ‘dazan chēs yūṭs^u razan kyāh pān khōrum
‘ṭ^ah ḍim sōkhī na-tay tan nāra zālum 1706.
- ‘chēsai nirmal mē yitⁱ drēshṭanth hāwum
‘yatiy āmūṭs^u bōh chēs tot^u wātanāwum’ 1707.
- sa Sītā yiy wanan wuṭh ōs^u phēshān
pashēn tim rēshⁱ ta yāmath ōsⁱ dēshān 1708.
- tasond^u sath wākh Dayēn būz^u ōs^u r^ot^u sāth
judā sōpūñ^u tamiy vizi pāna butarāth 1709.
- prakāṭh gayē būm nishē Sītāyē āyēs
wonun tas, ‘cāra kēh na lōnⁱ-nyāyēs 1710.
- ‘sēṭhāh ṭōluth saphar tay pān gōluth
‘satī rūz^ukh sōdarmuk^u wāda pōluth 1711.
- ‘ṭ^akan wōth khas ṭ^ah pēṭh yith wōñ vimānas
‘yitic^u lay trāv ṭ^ah pakh pananis makānas’ 1712.
- tiḥ būzith khūṭs^u prāngas wūṭh^u būmi-manz-bāg
wasith gayē Rāma-ṭsandrun^u hēth dilas dāg 1713.
- samith ākōshⁱ wuchani āy dēv darshun
karani Sītāyē lāgⁱ tim pōshē-warshun 1714.

- tanay-pēṭha az-dōhas-tān tim Trēkāran
diwan wān¹ sani wōgani prath jāyē ṭhāran 1715.
- wasan Pātāl akh ṭhāran ba-ākāsh
trēyum^u samayēs wuchan prath jāyē prakāsh 1716.
- rēshis ada pryutsh^u timau, ‘ṭūj^u kami gāma
‘harān osh^u yūṭ^u paran gayē “Rāma Rāma”’ 1717.
- dopukh tām¹, ‘Dōri Shēnkar-pōri manz-bāg
‘wasith gayē Rāma-ṭandrun^u hēth dilas dāg 1718.
- ‘kruhāh akh manza tot^u-tām az-Kurīgām
‘wasith yēli gayē tēli bōzana mē tāt¹ ām 1719.
- ‘wuchum tati dōrē-manz akh nāgarādāh
‘hyotum Sītāyē-kun lāyun mē nādāh 1720.
- ‘dopum, “mātā satī Sītā nēbar nēr
“chuh prāran Rāma-juv kor^uthas sēṭhāh ṭēr”’ 1721.
- ‘tih būzith nāgarādas wōth^u talōtum
‘tyuthuy yuth^u shōra-sūty kōpyēy rum rum 1722.
- ‘chēyēy yēth gatsh wuchun hāviy sa darshun
‘pēwan yēli chuy zamīnas pōshē-warshun’ 1723.

85. RĀMA'S DISTRESS AT SĪTĀ'S DISAPPEARANCE. THE ṚṢIS CONSOLE HIM.
HE COMPLETES THE SACRIFICE, AND MAKES KUŚA KING OF KUŚĀVATĪ
AND LAVA KING OF LAVAPURA (LAHORE).

- tih ḍīshith yūṭ^u sapon^u krūdī suh Shrī-Rām
khūñ^un mēṭ^u būm gōmūṭ^u ōs^u bōna trām 1724.
- wanani log^u, ‘kyāh mē kor^u Sītāyē-pēṭh hāl
‘harith rath yūṭ^u ṭsalith gayē zēr-i-Pātāl’ 1725.
- rēshyau yān ḍyūṭh^u ta kor^uhas dam dilāsa
badan nōw^uhas ta wol^uhas khāsa tāsa 1726.
- wanani lāg¹ tas, ‘sēṭhāh kūr^uthan sa māra
‘karēth shur¹lāza gari kūr^uthan awāra 1727.
- ‘satī tiṭh^u aina-nirmal pān hāwān
‘sapūñ^u shīṭal na pānas hān thāwān 1728.

- ‘patav-lākan parāyēn tas tih būḡun
 ‘gōḍañ yus āv zanmas Dāy¹ yih lyūkhun 1729.
- ‘yētiy āmüts^u totuy gayē chuy-na kēh pāph
 ‘yēgañ samāph kar wōñ trāv santāph’ 1730.
- madāray wāra wāra mananōwukh
 giyānāk¹ shēbd wān¹ wān¹ bōzanōwukh 1731.
- suh Wōlmīkh ryosh^u giyān tas bōzanāwān
 patav samsār chuy bram bāzē hāwān 1732.
- timau yāmath yih won^uhas āv hōshēs
 karani log^u nālamāt¹ tath aḡna-jōshēs 1733.
- ṭhunin darwāza wāth¹ tām¹ prath khazānas
 garīban ta atītan ditin dānas 1734.
- rēshēn jōgēn dyutun sōn mōkta jōrī
 mangāni ōhī logukh yūts^u karani zōrī 1735.
- suh phārēkh byūṭh^u ānin tim ziṭh¹ z^h pharzand
 harani log^u osh^u karani log^u yiy timan sand 1736
- ‘lasiv tōh¹ wōñ mē chiwa zuwa-jāna-khōta ṭōṭh¹
 ‘hukumrōnī kariv Yindrāza-sānd¹ pōṭh¹’ 1737.
- mōkaṭa gonḍ^unakh kalas, ‘gātsh¹nakh balāy dūr’
 Kushēs Kushēwath Lawas tām¹ dyutun Lōhūr 1738.
- karani lāḡ¹ pāth^ushōhī gōsa trōwukh
 garīban brōhmanan darmārth thōwukh. 1739.

86. RĀMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO
 LEAVE THE EARTH. DEATH OF LAKṢMAṆA. RĀMA ASCENDS TO HEAVEN
 WITH BHARATA AND ŚATRUGHNA.

- wumar sapūñ^us barābar kāḍin kāh sās
 dapan, Yēm-rāza lōgith brōhmunāh ās 1740.
- wuchun yāmath wōthith ḡav pyōs pādan
 dopun tas-kun, ‘ṭē kētha thūv^utham yih lādan 1741.
- ‘prasan rūziv waniv kati chēwa basan-jāy
 ‘kunyuk^u mā chum hukum yī-na man khēyiv ḡrāy’ 1742.

dopus tām ¹ mōktasar, ' az kar t ^{ah} darbār ' wanay kēh kath t ^{ah} wōñ sōpan khabardār '	1743.
tiḥ yāñ būzun korun mūkūph hyon ^u -dyun ^u ba-khalwath byūṭh ^u suh tas-sūtin kunuy zon ^u	1744.
yih kēh wanihēs tiḥ tām ¹ brōṭh pāna būzus dopus, ' Brahmā-juwan tsey-nish bōh sūzus	1745.
' dopum tām ¹ , " myāñi zēvi kār ¹ zēs namaskār " " Niranzan pāna āmot ^u chukh t ^{ah} autār	1746.
" " koruth sōruy dyututh sōn mōkta dānas " " dayā kar wōñ t ^{ah} khas pananis makānas	1747.
" " na-tay chuy yūr ¹ rōzun asē ma lad bōr ^u " " zayēs wōtith Dayēs-pēṭh kyāh karav zōr	1748.
" " tshēnith mā gātshi yih sum-sōṭh ^u chus bōh khōtsān " " amā ās ¹ kyāh karav, tiy chuy tse rōtsān "	1749.
tiḥ būzith ārawal zan tas mōkhas gav sapon ^u bābari sōkhas wōtith dōkhas pēv	1750.
Narāyēn pāna ōsith tas tiḥ gav krūṭh ^u wuchiv samsār sārēn ¹ kyāh lagan myūṭh ^u	1751.
ba-hukm-a-Rām Lākh ¹ man ōs ^u raṭith bar tatiy āyāv tot ^u Durwās mōnīshōr	1752.
suh ryosh ^u krūdī zi rūṭ ^u -rost ^u timan-nish tsāv sōrith phuṭ ^u run ^u hukum Lākh ¹ man tatiy drāv	1753.
tamiy hīta asār samsār hōwun ba-Gangā-tīr gātshith tām ¹ dēh trōwun	1754.
tiḥ būzith Rāma-tsandras shūkh sōpon ^u hyotun mōkh tas sirī sās zan tāñ nōpun ^u *	1755.
shēmīth sārīc ^u āsh trōvith kūr ^u tayōrī mēṭh ^{ar} bōy ¹ ta wazīr bāndav sūty sawōrī	1756.
korun rukhsath tamis nāgaras khabar gay samith tim drāy trōv ^u kh sārīc ^u y lay	1757.
walith tani pōṭ ¹ wast ^{ar} Rāma-juv drāv Bharuth Shētruṅn sūty hēth, wōñ t ^{ah} kan thāv	1758.

* The metre of this and the following verses is incorrect. Only one MS. is available.

- asan tim drāy, biyē sōriy gay shūkas
 khasani yēli log^u Rāma-juv Vishṇu-lūkas 1759.
- samith pata drāy tamis sōriy naḡar-lūkh
 gayēy tās¹-sūty lōla trāvyōkh dōkh ta boḡ^u shūkh 1760.
- wanay kyāh shōr wōth^u sōris jahānas
 khasith gay Rāma-ṡandras-sūty vimānas 1761.

87. THE EPILOGUE.

- Dayēs-sūty kar ṡ^{ah} lay muh lūb yitiy trāv
 marun^u sārēn¹ ta wuch rōzani kus āv 1762.
- sōyēṡh phēriy wōnduk^u nēriy tamannā
 shēran ḡaṡh Rāma-ṡandras lāḡ ṡ^{ah} Sītā 1763.
- ṡē yōdwai Lav ta Kush chiṡ thav tihūnz^ū āsh
 ḡōras ada bāv suh hāviy sūrē-prakāsh 1764.

(Metre, *Accentual*.)

- nāma lēkha shyāma-rūpa lōl ām cyōn^u
 biyē wōla sōn^u Rāma-ṡandarō 1765.
- ḡāma ḡāma ṡhāran lūstim mē pād
 wati wati wān¹ diwan diṡāmay nād
 nān¹ ḡōm sir yāra cāra nō mē zōn^u
 biyē wōla sōn^u Rāma-ṡandarō 1766.
- ok^u dōh ta akh dōy dōyim^ū kas chēh jāy
 trēy trēḡūn^ū triyē-hond^u kar ṡ^{ah} wōpāy
 ṡōram ṡōwāpōr^u ṡ^{ay} āsawōn^u
 biyē wōla sōn^u Rāma-ṡandarō 1767.
- pōṡsam pōṡs prān myōn¹ prāran chiṡ
 Shiwa Shiwa shāyi shāyi ṡhāran chiṡ
 sath satam sōbāv cyōn^u chum karma-lōn^u
 biyē wōla sōn^u Rāma-ṡandarō 1768.
- kaṡṡ kās aṡṡamūrta kar mē rakhēpāl
 nawa dwār trōp^arith dyāna dīph zāl
 navi kōna yod^u suh āṡi prāni-khōta prōn^u
 biyē wōla sōn^u Rāma-ṡandarō 1769.

dah dishē manza dīkpāla lāla lō
 dah akh yēkādashē Ludar wōlō
 bāh burja-manz-bāg bāg chāv myōn^u
 biyē wōla sōn^u Rāma-ṭsandarō 1770.

trayōdashē sūrē rūpa apamān ma kar
 ṭṣōdūsh^u zūni Sītāyē hān mō kar
 punim^u-ḥandi Rāma-ṭsandra kāstam mē grōn^u
 biyē wōla sōn^u Rāma-ṭsandarō 1771.

thawayō bōh mōshka-sūty tan nōvith
 bāwayō sir sīna mutsarōvith
 rōvus bōh yūs^u kāl az bōzta myōn^u
 biyē wōla sōn^u Rāma-ṭsandarō 1772.

rōw^umot^u yēli lob^u lūb-i-lubāb bāv
 ‘ Rāma Rāma ’ trāv mō, wōndas kath ṭ^ah thāv
 rāvi yēli hāvi kyāh hēyi mandachōn^u
 biyē wōla sōn^u Rāma-ṭsandarō 1773.

Dashērath ṭsand^ar chuy trōv¹zēn na zāth
 ‘ Rāma Rāma ’ chuy wanan dōh ta rāth
 tim trēh bōy¹ ḍēshan chih cyōn¹ trē-gōn
 biyē wōla sōn^u Rāma-ṭsandarō 1774.

dyāna cyāni dēwatā chih zinda gāthhān
 rākhēs chih yit¹ ruma ruma marān
 rinda bōz kōna wōnda zinda karōn
 biyē wōla sōn^u Rāma-ṭsandarō 1775.

Kīkī kōkōm^u ōra-mōj^u chēyō
 yot^u yot^u gāthakh tot^u bōh lārayō
 wanayō wōnda-vyād wāsanāyē shēmōn^u
 biyē wōla sōn^u Rāma-ṭsandarō 1776.

Dandakh-wana wana-manza ṭhāran chiy
 wōndaki bāga phōli yēmb^ar-zal ta hiy
 rōshē wōla karayō pōshē-warshōn^u
 biyē wōla sōn^u Rāma-ṭsandarō 1777.

pāma chēm diwan vēsa dāsa wōlō
 rāza-warna jōgi sannyāsō lō
 vēsa dāsa chēm karan pitarēñi-tōn^u
 biyē wōla sōn^u Rāma-tsandarō 1778.

sūty sūty ās athawās yāñ naniy
 ādi anta wāsanā dās tāñ baniy
 kūph kāsī tas yus wuchiy rūph cyōn^u
 biyē wōla sōn^u Rāma-tsandarō 1779.

athawās yod^u tšē wumri-waīsi gātshiy
 Shūrpanakh shēch^l hēth kaīsi nō gātshiy
 tambalāvi shōr yuth^u khēyi kabīla-krōn^u
 biyē wōla sōn^u Rāma-tsandarō 1780.

dōn-hond^u sang mana tšūri-pōṭh^l karun^u
 mētra-shētra-bāv gātshi dūruy karun^u
 shur^l-bāshē trāv wōñ khur^l ta zāl ma wōn
 biyē wōla sōn^u Rāma-tsandarō 1781.

shētra-rost^u shēhr chuy man panun^u
 sath sōkhī chuy Lākh^lman panun^u
 wōla wāl^l tsali tšūri yuth^u na bōz myōn^u
 biyē wōla sōn^u Rāma-tsandarō 1782.

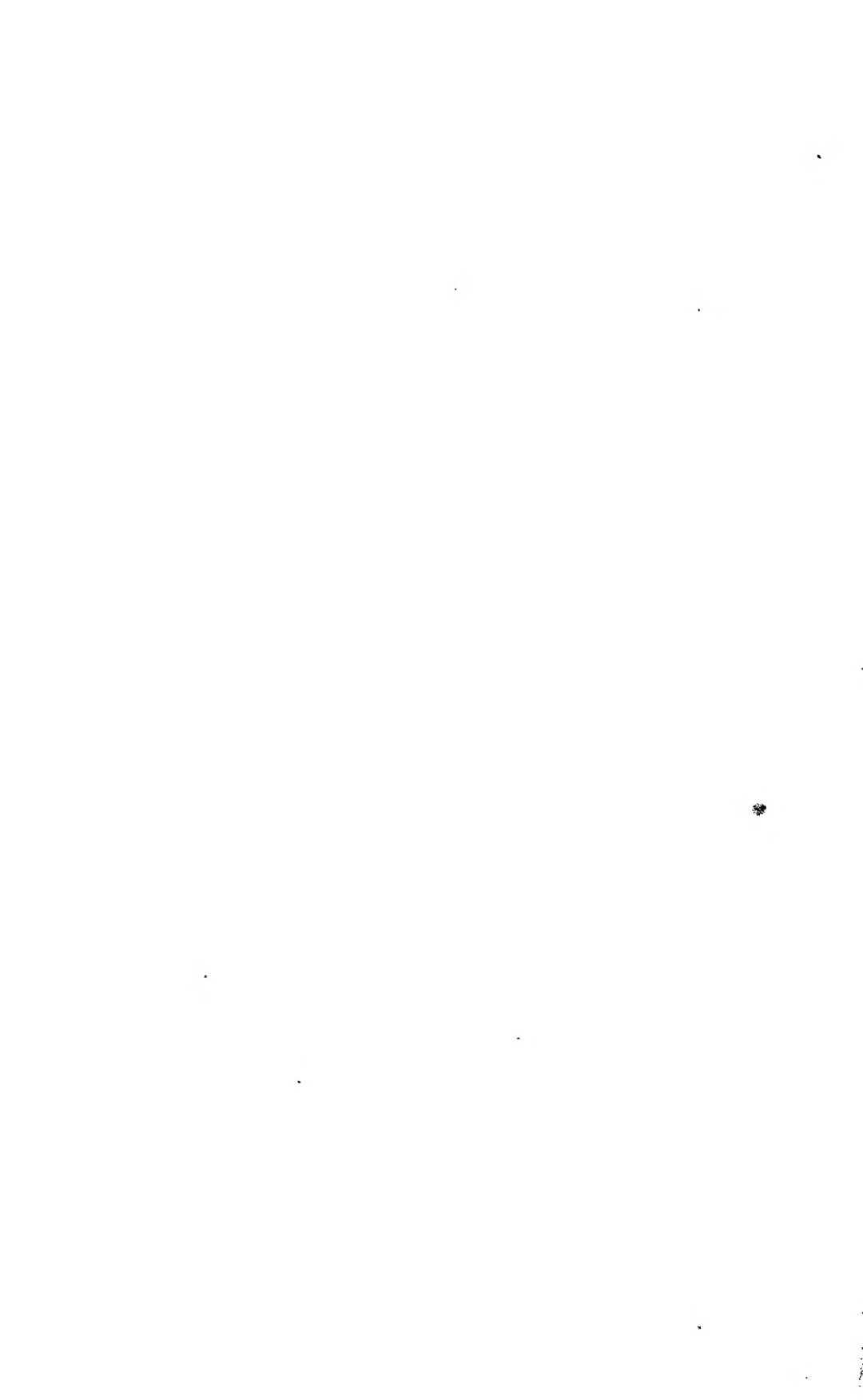
lachē-nāvi gacha-kuṭhi watharōwumay
 nawa-dwāra-sost^u shrūts^u gara thōwumay
 Hara mō wōñ dubāra dēh kar myōn^u
 biyē wōla sōn^u Rāma-tsandarō 1783.

sōna rōpa sāvi sāñi mandōri bēh
 lūb^arāv ma na-ta gāṇḍi Lankāyē rēh
 tshēta gātshi na zi lōkacyāra pōñ^u samōn^u
 biyē wōla sōn^u Rāma-tsandarō 1784.

Halmata balavīra yūr^l wōlō
 lōkacyāra bōz^lgāra hā ḍābalō
 lyukh^u hāv wāl^l mō mē kar wōñ krōn^u
 biyē wōla sōn^u Rāma-tsandarō 1785.

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21.2

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